

THE  
CATHOLIC  
EDUCATIONAL  
*Review*

November, 1953

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION  
THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME LI

NUMBER 9

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# The CATHOLIC EDUCATIONAL



## Review

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NOVEMBER, 1953

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## THE CATHOLIC COLLEGE AND UNIVERSITY LIBRARY: A SECOND SURVEY

EUGENE P. WILLGING\*

This present survey of conditions in our Catholic university and college libraries is a continuation of an article by the writer in the April, 1951, issue of *The Catholic Educational Review*.<sup>1</sup> The 1951 article emphasized such factors as professional training, expenditures for books and periodicals, the number of periodical titles on annual subscription, and some evaluation of current periodical subscriptions. In June, 1951, the writer issued another questionnaire; the early returns were inadequate and various follow-up devices were employed so as to bring the total returns to a figure of 143, with 25 additional postal responses on availability of photoduplication and micro-reading equipment. The content of this second questionnaire covering fiscal year 1950-51 was designed to supplement the data of the first questionnaire covering fiscal 1949-50. Such new elements were added as the number of books discarded, the holdings of titles in the *Supplement to Books for Catholic Colleges*, the amount of library fees and attitude toward fees, the extent of interlibrary loans, co-operation with the Union Catalog of the Library of Congress, and availability of photostat, microfilm, microcard, and similar tools. Other data acquired from the 1950-51 questionnaire were considered as largely duplicating the responses of the 1949-50 questionnaire and therefore are omitted from this summation. Furthermore, for some of the larger institutions, financial, personnel, book-stock and related data have become available through the tabulation of "College and University Library Statistics 1951-52" in the January, 1953, issue of *College and Research Libraries*.<sup>2</sup>

The data in Table 1 refer to quantity and, to some degree as determined by the responses to Question 9, the quality of

\*Eugene P. Willging is director of the library at The Catholic University of America.

<sup>1</sup> Eugene P. Willging, "The Library in Catholic College and University: A Survey," *Catholic Educational Review*, XLIX (April, 1951), 228-238.

<sup>2</sup> "College and University Library Statistics 1951-52," *College and Research Libraries*, XIV (January, 1953), 57-71.

book collections. The items of the questionnaire on which these data are based follow:

Item 3. Book and Periodical Collections available to students:

- A. Estimated number of cataloged, bound volumes of books and periodicals as of June 30, 1951.
- B. Number of books and bound volumes of periodicals added July 1, 1950 to June 30, 1951.
- C. Total number of volumes discarded . . . July 1, 1950—June 30, 1951.

Item 9. In order to provide some qualitative measure of current acquisitions, may I request that you supply a record of your holdings of titles in the 1948-49 *Supplement to Books for Catholic Colleges*.

#### NUMBER OF VOLUMES ADDED

Analyzing the data of Table 1, we find that eight libraries added over 10,000 volumes. Of these, six were also found at the top of the book-rank index although we note that Number 105 acquired 12,899 volumes (on a book expenditure of \$11,211.10) and Number 81 acquired 11,511 volumes. The latter institution was allotted \$45,000 for capital expenditures in order to build up its book and periodical collection. Both institutions (81 and 105) are of recent establishment. Ten libraries were in the group acquiring between 5,000 and 9,999 volumes; 34 acquired between 2,500 and 4,999; 51 acquired between 1,000 and 1,499; and 39, fewer than 1,000 volumes. There was

TABLE 1

SUMMARY OF DATA ON VOLUME HOLDINGS OF 143 CATHOLIC COLLEGE AND UNIVERSITY LIBRARIES IN 1950-51

School Index Number	Library Book Rank*	Total Bound Volumes	Number Volumes Added	Number Volumes Discarded	Total Holdings in Supplement 1 of Books for Catholic Colleges
1	1	465,247	32,298	4,163	306
2	2	424,036	18,285	3,307	437
3	3	294,780	16,400	2,523	403
4	4	268,127	12,187	450	...
5	5	240,104	10,851	101	379
6	6	172,447	10,510	1,071	386
7	7	170,050	7,895	316	384
8	8	150,000	3,500	...	296
9	9	132,768	2,762	...	...
10	10	115,115	5,614	508	410
11	11	108,456	2,534	...	...
12	12	105,924	8,506	...	195
13	13	100,488	3,475	...	...

\*College and university libraries are ranked according to their total holdings of bound volumes of books and periodicals.

TABLE 1—Continued

School Index Number	Library Book Rank*	Total Bound Volumes	Number Volumes Added	Number Volumes Discarded	Total Holdings in Supplement I of Books for Catholic Colleges
14	14	100,000	3,000		
15	15	98,919	3,601	362	129
16	16	88,599	3,530	93	426
17	17	87,202	3,189	146	
18	18	86,932	3,628	469	278
19	19	85,000	3,790	250	298
20	20	73,233	2,032		
21	21	70,124	7,350		
22	22	70,000	1,200	100	
23	23	66,550	4,950		205
24	24	66,319	8,776	18	
25	25	64,762	4,222	1,879	
26	26	64,400	2,100	805	337
27	27	61,544	3,866	260	267
28	28	60,246	3,227	825	425
29	29	60,000	4,020	343	335
30	30	59,082	1,392	275	478
31	31	56,642	7,748		182
32	32	55,209	3,332	497	437
33	33	55,000	1,078		
34	34	51,101	2,776		134
35	35	50,815	1,990	79	309
36	36	50,608	3,242	176	
37	37	47,688	3,190	160	
38	38	46,775	5,380	375	273
39	39	45,600	500	50	
40	40	45,519	2,561	255	236
41	41	44,946	2,491	612	247
42	42	44,384	3,092		
43	43	43,792	1,800	150	276
44	44	41,870	1,321	270	246
45	45	41,812	1,049	34	216
46	46	41,642	4,044	22	251
47	47	41,000	500	100	
48	48	40,876	2,147	613	244
49	49	40,289	1,724	192	103
50	50	39,479	987	430	
51	51	37,912	1,011	51	195
52	52	37,746	2,107	181	
53	53	37,659	494	52	
54	54	37,000	1,503	100	
55	55	35,875	1,512	378	180
56	56	35,306	5,000	765	168
57	57	35,206	1,125		256
58	58	35,200	1,200	200	
59	59	35,000	2,100		
60	59	35,000	1,000	200	431
61	61	34,995	2,889	125	279
62	62	34,860	3,160	65	216
63	63	34,398	1,394	64	205
64	64	34,216	1,762	267	226
65	65	33,772	1,402	25	234
66	66	33,293	1,011	47	361
67	67	32,825	799	99	115
68	68	32,000	1,407	312	
69	69	31,046	1,040	44	146
70	70	31,000	2,422	125	270
71	70	31,000	3,000		104
72	72	30,785	910	26	228
73	73	30,622	1,200	50	235
74	74	30,273	671	404	204
75	75	30,000	4,000	342	263
76	75	30,000	1,500	167	
77	77	29,601	5,111	83	222
78	78	29,200	2,694	112	263

TABLE 1—Continued

School Index Number	Library Book Rank*	Total Bound Volumes	Number Volumes Added	Number Volumes Discarded	Total Holdings in Supplement I of Books for Catholic Colleges
79	79	29,125	1,014	30	168
80	80	29,089	512		193
81	81	28,962	11,511	15	268
82	82	28,165	1,198		
83	83	28,000	508	500	
84	84	27,100	1,000	10	214
85	85	27,000	1,286	534	277
86	86	26,756	594		149
87	87	26,750	1,367	21	
88	88	26,400	975		291
89	89	26,006	4,370	28	332
90	90	26,000	1,750	80	
91	91	25,963	1,174	391	
92	92	25,401	3,080	40	195
93	93	25,325	1,504		337
94	94	25,056	755	84	177
95	95	25,000	800	193	145
96	96	24,376	1,565	15	359
97	97	24,334	1,486	152	130
98	98	24,050	2,000	20	
99	99	24,000	825	50	
100	100	23,675	725		259
101	101	23,000	1,040	43	228
102	102	22,648	822	205	
103	103	22,350	1,250	20	
104	104	22,315	800	10	183
105	105	22,000	12,899	173	
106	105	22,000	1,550		
107	107	20,256	5,000	25	72
108	108	19,169	492	62	110
109	109	19,118	142	123	
110	110	18,732	1,173	217	290
111	111	18,720	721	214	148
112	112	18,601	744	8	164
113	113	18,000	200	200	
114	113	18,000	3,000	600	292
115	113	18,000	4,467	2,760	
116	116	17,793	788	257	148
117	117	16,487	1,055		156
118	118	16,305	626	192	67
119	119	16,204	675	40	
120	120	15,452	2,446		203
121	121	15,000	250	200	
122	121	15,000			
123	123	14,395	4,725		216
124	124	14,262	634	150	97
125	125	14,000	2,874		86
126	126	13,033	369	184	110
127	127	12,960	1,435	300	221
128	128	12,625	450	75	
129	129	12,000	1,272	350	
130	130	11,104	578	60	
131	131	10,450	613	78	56
132	132	10,150	200	25	332
133	133	10,000	250		
134	133	10,000	2,000	55	414
135	133	10,000	1,500		
136	133	10,000	410	138	83
137	137	9,969	519	342	55
138	138	8,696	1,902		141
139	139	7,650	3,500		
140	140	5,450	530		90
141	141	5,000	900	15	
142	142	4,981	231		91
143	143	3,971	417	169	183



one library not reporting on this question. The median number of volumes acquired during the year was 1,286 (Number 85) while the low was 142 (Number 109). The number of institutions acquiring fewer than 1,000 volumes is surprisingly large; it is questionable whether a library can render adequate service to its faculty and students (not to consider a wider community) on what appears to be a meager intellectual ration. As shown in the writer's preceding article for 1949-50, many of the libraries which were reported low in expenditures for books are also weak in periodical subscriptions. A very strong periodical list, however, might provide some counterbalance to a relatively low book acquisition total.

#### NUMBER OF VOLUMES DISCARDED

Another test of activity and of fitting a collection to institutional needs is that reflected in the number of volumes discarded. In these days of greater access to all or most books it is more important than in the era of the closed stack collection to provide for frequent discards of worthless books not merely, of course, for purposes of space economy but rather to have only the best titles on the shelves before the students. The recent report of the Commission on Financing Higher Education summarizes the attitude of many librarians with respect to discarding as follows:

One study of a liberal arts college library of 180,000 volumes found an estimated 60,000 volumes which had not been used by a single student in the past five years and 20,000 volumes which had not been used in the past 25 years. Yet this library was complaining of a lack of space and was letting book stacks encroach upon student reading space. Librarians constitutionally hate to throw anything away. They always fear that the book they discard will be the one someone wants next month, and they are always chagrined when they cannot at once produce what is wanted. Moreover, the accrediting associations have tended to "rate" colleges by the number of volumes in the Library, regardless of whether anyone uses them or not. Librarians rate the importance of their jobs and examine their salary scale in the light of the size of their book collections, the number of their employees, and their total expenditures. The librarian profession as such puts little emphasis on economy; the pressure comes from college presidents and deans when they make up the annual budgets.<sup>3</sup>

<sup>3</sup> John D. Millett, *Financing Higher Education in the United States: The Staff Report of the Commission on Financing Higher Education*, p. 123. New York: Columbia University Press, 1952.

Our data show that only six libraries discarded over 1,000 volumes within this period, and only nine more discarded between 500 and 999 volumes; 23 libraries recorded between 250 and 499, 31 between 100 and 249, 40 less than 100, and 33 not reporting or no discards. Some libraries are quite new and therefore the lack of discards is not serious but, from personal experience, it is known that some libraries of 50,000 volumes or more could and should discard at least 10 per cent of their collections; this is particularly true in the case of one institution that is planning a new building. By transferring broken files of periodicals and by discarding judiciously many a library could trim its collections to a figure of 50,000 volumes or less which should serve well the needs of a normal liberal arts college program. The lack of a storage center for Catholic institutions, equivalent to the Mid-West Interlibrary Center or the New England Deposit Library, may be a slight factor in this record of infrequent discards. The writer would like to clarify his point here, however, to the effect that he does not necessarily believe that Catholic institutions should set up their own storage center but rather might co-operate with existing projects and with future projects as they arise in other regions of the country. In a discarding program full and constant faculty co-operation is needed; such a program will work best where both the librarian and the faculty have been with their institution for at least five years. The use of the *Union List of Serials* will assist greatly in the transfer of broken or useless files of periodicals; nineteenth century Catholic Americana, especially periodicals, textbooks, prayer books and pamphlets should be preserved or transferred to some institution specializing in that field, such as the University of Notre Dame, The Catholic University of America, or other institutions having strong programs in American Church History.

#### QUALITATIVE EVALUATION OF CURRENT ACCESSIONS

In order to provide some qualitative evaluation of current accessions, the libraries were asked to check their holdings of titles in *Supplement I to Books for Catholic Colleges*. This bibliography was prepared with the active co-operation of faculty members of many Catholic colleges and universities and

represents their choice of the outstanding books, chiefly Catholic, published in 1948 and 1949 in the subjects of classics, economics, education, English, fine arts, general (encyclopedias, etc.), German, history, music, philosophy, political science, psychology, religion, romance languages, science, and sociology; there are 603 titles recommended in the *Supplement* which was published in 1950. Since the questionnaire was not issued until June, 1951, it was thought that ample time had elapsed for libraries to purchase and process those titles deemed of worth to their library. It appears doubtful that the responses to this question (Number 9) are completely valid; originally three institutions reported holding in excess of 616 titles while the list itself contains only 603 entries. Secondly, we find that Number 60 reports 431 titles held although they are adding only 1,000 volumes a year (The total is also a convenient round number of 35,000 volumes.); Number 134 reports 414 titles and also shows round numbers of 2,000 volumes for additions and a total of 10,000 volumes. There is the possibility, therefore, that some libraries used the basic volume instead of the *Supplement* for their checking.

Summarizing the results, 9 libraries reported holdings in excess of 400 titles, 12 between 300 and 399, 37 between 200 and 299, 27 between 100 and 199, 9 below 55 and 47 not reporting on this question. The median number of holdings of titles in the *Supplement* was 177. Considering that the *Supplement* covers publications of two years, this median figure represents annual acquisitions of these titles at the rate of 88.5 titles per year. These figures would lead to the conclusion that libraries either are not using the *Supplement* as a buying guide or that a considerable number of the libraries reporting acquired the *Supplement* just prior to receipt of the questionnaire and had not made effective use of it as yet. Eventually it is suggested that both the basic volume and the *Supplement* be used as a qualitative test of current and past acquisitions. It is also to be desired that supplements appear at more frequent intervals and thus force attention on the back volumes as well as on the current supplement.

## LIBRARY FEES

One question in the questionnaire referred to library fees:

- Item 5. (a) If your institution charges a separate library fee, apart from general tuition, please specify the amount.  
(b) Do you favor library fees?

On this subject there is a fairly equal division of opinion. Of 140 libraries answering the question, 66 had no fees (but 18 of these favored a fee) while 74 had fees (but 7 did not favor fees). The amount of the annual fee ranged from \$2.00 to \$30.00.

TABLE 2  
DISTRIBUTION OF 74 CATHOLIC COLLEGES AND UNIVERSITIES  
ACCORDING TO LIBRARY FEES CHARGED

Amount of Fee	Number of Institutions	Amount of Fee	Number of Institutions
\$2.00	2	\$8.00	1
2.50	2	10.00	32
3.00	1	12.00	2
3.50	1	15.00	8
4.00	1	20.00	2
4.50	16	30.00	1
6.00	2	No amt. reported	1
7.00	1	Total . . . . .	74
7.50	1		

The data obtained on this point seem to indicate that the larger institutions do not favor fees while most of the smaller ones do. Of the ten top ranking institutions in Table 1, only three reported fees: Numbers 6 and 10, a fee of \$15.00, and Number 8, a fee of \$2.00. The trend would appear to be away from a separate fee for the library and toward either inclusion of a library fee in a general, undifferentiated fee for students or no fee at all. If the library is considered an integral part of an institution's program, it doesn't seem right to charge a fee for its use while no fee is charged for the use of such other facilities as classrooms.

## INTERLIBRARY CO-OPERATION

Another new feature of our survey this year is an attempt to outline the pattern of interlibrary co-operation. This may take many forms such as joint purchasing agreements so well exemplified in the Farmington Plan and in the Southeastern

pattern, centralized storage buildings as the New England Deposit Library and the Mid-West Interlibrary Center, co-operative cataloging, and the like. Since the borrowing and loaning of books is one of the most common interlibrary practices, we have chosen that as one indication of institutional willingness to share resources.

We find from Table 3 that only 12 libraries loaned out more than 100 books while 21 borrowed more than 100. Here we find the most striking lack of positive correlation: Library Number 56 loaned out 12 books but borrowed 561; Number 86 loaned 2 books and borrowed 984. As with all figures it is difficult to pass judgment without a knowledge of the local situation. From

TABLE 3  
SUMMARY OF 1950-51 DATA ON INTERLIBRARY CO-OPERATION  
IN 143 CATHOLIC COLLEGES AND UNIVERSITIES

School Index Number*	Interlibrary Loans		Supply Cards to Union Catalog of Library of Congress
	Outgoing	Incoming	
2	616	848	Regularly
1	582	608	—
107	350	25	No
115	350	500	No
30	161	54	Seldom
137	154	507	No
40	150	507	No
3	145	232	Yes
89	134	38	No
48	110	140	Yes
63	108	32	No
10	100	50	No
5	91	74	No
6	89	128	—
7	86	159	No
23	83	6	No
16	82	37	No
124	80	165	No
134	78	132	No
35	76	5	No
32	65	513	Frequently
100	60	3	No
25	59	669	Yes
13	45	60	No
85	43	12	No
17	42	68	Yes
123	41	72	No
8	40	85	No
33	35	15	No
31	30	36	Yes
24	29	96	No
62	28	47	No
46	25	25	No
103	25	75	No
113	25	20	No
11	22	37	No
15	21	3	No
36	21	55	No

\*Index numbers are the same as in Table 1.

TABLE 3—Continued

School Index Number*	Interlibrary Loans		Supply Cards to Union Catalog of Library of Congress
	Outgoing	Incoming	
121	21		No
12	20	48	No
51	20	2	No
66	19	23	No
22	18	28	Yes
101	18	23	No
21	16	20	No
50	15	25	No
61	15	60	Yes
65	15	12	—
129	15	50	No
143	15	7	No
41	13	14	No
56	12	561	—
57	12	60	No
83	12	43	No
141	12	30	No
28	11	21	No
34	11	79	No
102	10	106	No
104	10	160	No
127	10	8	No
55	10	25	No
60	10	20	No
26	9	11	No
82	9	15	No
78	8	2	No
79	8	32	No
40	7	86	No
74	7	5	No
93	6	75	—
47	5	10	No
49	5	6	Yes
53	5	3	No
76	5	15	No
97	5	257	No
116	5	10	No
38	4	10	Yes
43	4	24	No
99	4	5	—
136	4	6	No
90	3	2	No
96	3	3	No
117	3	40	No
29	2	36	Yes
37	2	54	No
54	2	25	No
69	2	5	No
86	2	984	No
138	2	30	No
77	1	3	No
84	1	6	No
106	1	13	—
4	..	..	—
9	..	..	—
14	..	50	Yes
18	..	17	—
20	..	..	—
42	..	..	No
45	..	16	No
52	..	..	—
58	..	..	—
59	..	..	—
64	..	10	No
67	..	..	No
68	..	..	No



TABLE 3—Continued

School Index Number*	Interlibrary Loans		Supply Cards to Union Catalog of Library of Congress
	Outgoing	Incoming	
70	..	10	—
72	..	25	No
73	..	..	No
75	..	10	No
80	..	12	No
81	..	11	No
87	..	..	No
88	..	32	No
91	..	..	—
94	..	..	No
95	..	237	No
98	..	50	No
105	..	..	—
108	..	25	No
109	..	..	No
110	..	8	No
111	..	11	No
112	..	..	—
114	..	..	No
118	..	5	No
119	..	15	No
120	..	3	No
122	..	..	No
125	..	..	No
126	..	..	No
128	..	2	No
130	..	150	No
131	..	..	—
132	..	..	No
133	..	1	—
135	..	..	—
139	..	..	No
140	..	..	No
142	..	..	No

the data given in Table 1, it would appear that Number 56 is very active, acquiring 5,000 volumes and discarding a very substantial number as well, while Number 86, though reporting 26,756 volumes, is not acquiring new publications in sufficient quantity and perhaps resorting to borrowing as a substitute.

One of the simplest forms of co-operation is that of supplying the Union Catalog of the Library of Congress with entries for unusual books. Many libraries have the practice of furnishing the Union Catalog with a card record for any title for which Library of Congress printed cards are not available. Even the smallest institutions can make a worth-while contribution in this respect. Within the month that this article was being written the writer had occasion to check Union Catalog holdings of one of G. K. Chesterton works, *GKC as MC*. Only two or three institutions had recorded it, and in one it was listed as a "rare" book, not circulating. From personal knowledge of location, the writer borrowed it from a small college library of less than

25,000 volumes. Still unlocated (through the Union Catalog) is one of Donald Attwater's works, *Body and Spirit*. The practice of sending in entries for books for which there are no Library of Congress cards should be encouraged. Too often this record has been furnished only by the larger libraries whose inter-library loan departments are overburdened with resulting demands from the entire country, some of which might well be handled on a regional basis. We find from the tabulation of the data in Table 3 that only 14 libraries are recording entries in the Union Catalog more or less regularly, and that 129 institutions either do not deposit cards or failed to tell us. This is a rather disturbing condition and it is strongly suggested that all libraries deposit a card record with the Union Catalog for those titles on which Library of Congress cards are not available. Moreover, on foreign titles, it probably would be best to deposit cards even when cards are available since the various analyses conducted in connection with establishing the Farmington Plan for the co-operative acquisition of foreign research titles have indicated a very spotty coverage in the foreign field. Further analysis by the writer has shown that it is unusual to have holdings of foreign theological material recorded beyond a percentage of 30.

#### MICROFILM, MICROCARD AND PHOTODUPLICATION FACILITIES

During the past decade increasing emphasis has been given among both larger and smaller institutions to the place of microfilm and microcard, both for the acquisition of scarce materials as well as for the preservation of fragile materials and the reduction in stack space of bulky materials, notably newspapers. The activity and professional alertness of libraries can therefore be tested to some degree by their procurement of microfilm and microcard reading machines and by making available photoduplication facilities to handle requests for materials that cannot or should not be loaned. Item 6 of our questionnaire read:

- Item 6. Please record your reading equipment for microfilm, microcard, and microprint materials in terms of trade names and model

numbers, e.g., Microfilm: Recordak, Model C; Microcard: Model 3.<sup>4</sup>

With respect to ownership and use of microfilms, microcards, and reading machines for each, we find that of the 143 institutions reporting on the main questionnaire, 49 had microfilm readers and 30 had microcard readers; 43 had some photoduplication facilities, such as photostats, Contouras, and the like. Only 6 institutions had 2 or more microfilm readers. Since the responses appeared inadequate a separate postal questionnaire was sent out to all colleges that had not returned the main questionnaire; of 25 responses, 4 had microfilm readers (one of these had two readers), and 21 had none. No one of the supplemental group of 25 had a microcard reader although 2 had microcards in their collections; 1 was contemplating purchase of a new model. The combined totals show that 53 of 168 libraries responding had some form of microfilm reader while only 30 had a microcard reader. The most popular microfilm readers were: Recordak Model C, 18; MPE (Kodagraph), 11; Spencer, 18; Griscombe, 6; Argus, 3; several other makes were represented singly. Few libraries have their own photoduplication equipment: 2 have photostat machines; 4 have Portagraphs or Photocopiers, and 3 have Recordak microfilm cameras; of the reflex printing types, Contoura was most popular with 15. While most of the larger universities and colleges have some form of micro reader and/or photoduplication equipment, 3 with holdings over 100,000 volumes (Numbers 5, 8, and 10) had none, a rather unexpected situation. Most of the smallest institutions have no equipment or have older types, not versatile enough to use on high reduction film; all libraries from Number 108 through Number 143 had no micro readers; from Number 82 through Number 107, only 4 libraries had machines, of which all were models ten or more years old.

These data indicate that Catholic colleges in general have not seen fit to utilize microfilm or microcard in their acquisitions programs; the further implication is that any co-operative movement in the direction of filming local and regional newspapers, periodicals and out-of-print books must depend upon

<sup>4</sup> The writer is indebted to his assistant, Joseph T. Popecki, for analysis of these data.

less than 25 per cent of all Catholic colleges and universities. In addition, probably a dozen seminaries might be expected to join any co-operative filming project. As an example, St. Mary of the Lake Seminary at Mundelein, Illinois, is one of three subscribers to the microfilm edition of the Vatican daily *Osservatore Romano*. Furthermore, it is obvious that few of the libraries are using microfilm as a substitute for binding current volumes of periodicals according to the program placed in effect by University Microfilms.

#### CONCLUSION

In conclusion, on the basis of the book acquisition data reported here and the periodical subscription data reported in the preceding survey, it would appear that only about half of these 143 institutions provide in a fairly adequate way for their libraries. Sometime the administration is more concerned with erecting a new library building than it is with providing for the books, periodicals, technical equipment, and professional services without which a building is only a luxury. Far too much money has been lavished on buildings in the past when the essential elements of library service have been neglected. The failure to screen carefully all donations as well as purchases, to discard outmoded editions and duplicate titles that have served their purposes, and to transfer broken sets of periodicals often results in inefficient collections. The extension of interlibrary loans and the ease with which microfilm copies can be made should encourage small but efficient libraries to remain small and efficient by keeping their collections trim and fat-free. Perhaps the older tradition of maintaining complete files of periodicals is more responsible than any other factor for large collections. Accrediting associations today, fortunately, are advising that files of ten to twenty years in most cases are sufficient for student use. Administrative officers would serve the research needs of faculty members better by granting them leaves of absence and travel allowances to consult complete files in special collections than by allocating to library funds large sums for specialized collections.

The qualitative test in this questionnaire, the record of holdings in *Supplement I to Books for Catholic Colleges*, showed

that only twenty-one libraries reported holdings of 50 per cent or more. Further qualitative tests, perhaps of one question devoted to reference books only, would appear needed.

Our two surveys indicate that only about 30 per cent at most of these libraries can be called active in the sense of developing collections that are representative of modern library traditions. In fact, one factor shows that only about 10 per cent of these libraries are active with respect to work of other libraries. Data in Table 3 indicate that only 12 libraries loaned out more than 100 books; in the same table we note that only 14 libraries deposit cards more or less regularly with the Union Catalog of the Library of Congress. Perhaps, the enormous size of the Union Catalog makes the other institutions believe their contribution would only unnecessarily duplicate that of others. Not so, for there is a real need of duplication so as to provide better regional coverage. That same point will arise with the establishment of the Union List of Serials at the Library of Congress. Leading Catholic libraries should record their titles in this tool as well as in other similar co-operative ventures.

Perhaps, the emphasis at times in the above remarks has been on the negative side. We should remember, therefore, that most of our libraries have either been established or reorganized only within the past fifty years; in some, the process of reorganization still goes on. Only as our library personnel increases in numbers and competence can we hope for libraries that will attain not only the objectives of their institutions but also share equitably in solving the problems of regional and national scope.

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His Eminence Francis Cardinal Spellman, Archbishop of New York, dedicated the new \$900,000 Archbishop Corrigan Memorial Library at St. Joseph's Seminary in Dunwoodie, New York, on October 4.

Under the National School Lunch Program, 4,354,245 lunches, 307,950 of them free, were served in schools of the Archdiocese of Cincinnati last year.

## RELIGIOUS EDUCATION OF CATHOLIC COLLEGE FRESHMEN

SISTER RITAMARY, C.H.M., AND  
SISTER MARY HELENE, C.H.M.\*

Some movements are underway at present in the interests of strengthening the offerings in the department of religion in Catholic women's colleges. In planning or adopting a religion curriculum, Catholic college faculties should find it necessary to assess with some accuracy the previous religious education of their entering freshmen. In some cases there has been a tendency to by-pass this assessment and to make instead broad estimates which assume that students coming to a Catholic college have almost all had twelve years of elementary and high school instruction in religion. Whether or not this assumption is true should make a real difference in the college religion program, either as a whole or in the specific adaptations that are made, according to the needs discovered.

### PURPOSE AND SCOPE OF SURVEY

This article is a report of a nation-wide survey in which it was proposed to gather information on specific aspects of this problem. A questionnaire sent to Catholic women's colleges requested information on three points: (1) What is the extent of the previous preparation in Catholic schools of the 1952-53 freshman class now in our colleges? (2) How widely is a religion placement test used to estimate the actual achievement of the entering class, and what type of test is used for this purpose? (3) To what extent is selective sectioning employed as one step towards meeting the needs of those students having less than the expected preparation in religion? In addition to gathering this general information a faculty committee at Marycrest College undertook to analyze the situation in further detail on their own campus.

The questionnaire requesting data on the above points was

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sent to all of the Catholic women's colleges listed in the 1952 edition of *American Universities and Colleges*. These institutions are distributed through all sections of the country and extend to twenty-four states and the District of Columbia. Replies were received from all of these twenty-four states and from Washington, D.C., representing 70 per cent of all the colleges which were contacted, or an actual total of sixty colleges. The current freshman enrollments for 10 per cent of these colleges were reported as "50 or below"; for 43 per cent, as "between 50 and 100"; and for the remaining 47 per cent, as "100 or over." Thus an actual minimum of four thousand students would be covered by the answers from the last two groups of colleges alone, the total, of course, far exceeding this number.

#### FINDINGS AND RESULTS

The most pertinent finding is that regarding the actual preparation of the incoming freshmen, computed on the basis of the total number of years spent in a Catholic elementary school and in a Catholic high school. Parish week-end instructions and summer vacation schools were excluded from the computation.

It was found that there was considerable divergence among the colleges on this point of the previous religious education of freshmen. This divergence may possibly be related to the section of the country from which students are principally recruited. However, since recruiting areas are highly flexible, the "average preparation" is a fact of some significance. Of similar importance is the actual range of difference found in the various colleges.

The facts assembled through the survey are these: about one-fifth (more precisely 18 per cent) of all entering freshmen in the 1952-53 freshman group had had no previous religious training in Catholic elementary schools; a slightly larger number—about one-fourth (23 per cent)—had had no previous work in a Catholic high school. The situation is far from uniform among the colleges represented; in fact, one college replied that as many as one-half of its 1952-53 class of freshmen had never been in a Catholic elementary school and almost three-fourths had never been instructed in a Catholic high school for any part of their previous education.

To what extent, then, may the entering freshmen be expected to have had the fundamental religious training ordinarily achieved in the eight-year elementary school period and the four years of high school? The average percentage of students who lacked the complete eight-year program in a Catholic elementary school was 39.5. As many as 34.5 per cent did not have the complete four-year preparation in a Catholic high school. Here, too, there is a rather great diversity among the colleges answering: the greatest amount of previous religious instruction was reported by an Eastern college in which 93 per cent of the class had completed eight years in a Catholic elementary school and a corresponding number had had four years of Catholic high school. At the other end of the scale were two Mid-western colleges, one of which reported that only 14 per cent had completed Catholic elementary school; the other stated that only 21 per cent had had the four-year high school training and instruction.

Nearly one-half the colleges, recognizing the need of a religion placement test, reported this as an accepted practice. A number of colleges submitted copies of the tests used or referred to the published test which had been adopted. These tests appear to be of two general types—those designed to estimate catechetical knowledge exclusively and those intended to assess some additional factors, such as knowledge of liturgy.

The policy of sectioning on the basis of previous background in religion is an established policy in over one-half of the colleges in which the freshman enrollment exceeds fifty. It is a practice in one-fifth of the colleges with small enrollment. Some colleges reported the use of other means of supplying deficiencies in religious preparation, such as having senior students, under faculty supervision, give tutorial assistance to freshmen needing additional instruction in religion.

#### THE MARYCREST STUDY

On the Marycrest College campus another step was taken in assessing the preparation in religion of the entering freshman class. A religion prognostic test was given during freshman week in addition to the standardized general achievement tests. Each student's individual religion score was compared

with her achievement rating in other academic areas as measured by standardized tests. It was found—as one would expect—that there was progressively higher achievement on the religion test in proportion to the number of years spent in a Catholic school. The correlation of years in Catholic school and general achievement, however, though positive, was not so high as between years in Catholic school and religion achievement.

#### CONCLUSION

The facts brought together by the replies of the colleges have some immediate practical applications.

It is not valid for the Catholic women's college to assume that entering freshmen are generally equipped with such fundamental religious training as the Catholic elementary and high school may be expected to offer. Although there are isolated cases in which the lack of previous preparation poses a somewhat negligible problem, the "average picture" is one which calls for special attention on the part of the college faculty and the department of religion. The results of this study supply evidence that the problem has been recognized to some extent. Giving a religion placement test is a widely accepted policy. Selective sectioning, too, though more restricted, is used frequently in the colleges as a means of meeting the problem of lack of previous religious education in Catholic schools.

This study is not an indirect proposal that the offerings in the department of religion be scaled down to the level of the student represented by this "average picture." It does propose, however, that projected religion curricula be realistic enough to face the situation as it is. Provision needs to be made, in more than haphazard fashion, for supplying basic religious instruction for the incoming student where such background is lacking. It is not reasonable to expect advanced work in religion unless this minimum preparation be supplied. Such a lack of knowledge of fundamentals is in itself a serious handicap which should be immediately removed, insofar as it is possible.

## FUNCTION OF PSYCHOLOGY COURSES IN A CATHOLIC COLLEGE

VERY REV. MSGR. TIMOTHY J. GANNON\*

The purpose of this article is to present some thoughts on the objectives and function of psychology courses in the Catholic college curriculum. Although this topic embraces all undergraduate courses in psychology, our discussion will be concerned chiefly with the course in general psychology. Partly, this limitation reflects the limitations of the author's experience; partly, it stems from the fact that the most difficult problems concerning the place of psychology in the Catholic college curriculum center around general psychology.

For the sake of clarity and order, these objectives will be considered under three aspects:

(1) What are the objectives and function of psychology as a scientific discipline? (2) As a liberal art? (3) As a specifically Catholic subject?

Fortunately these divisions are by no means of equal importance or degree of difficulty. The first, involving a declaration on the part of the Catholic psychologist concerning the status of psychology as an experimental science, is by far the most delicate and important. Moreover, the answers to the second and third questions hinge, to a great extent, on the objectives of psychology as a science.

### PSYCHOLOGY AS A SCIENTIFIC DISCIPLINE

There are two extreme views of psychology, and I think that it can be agreed that both of these extremes contain dangerous booby traps for the unwary Catholic psychologist. First, there is the normal reaction of the Catholic mind to the irrelevancies, the maze of opinions and schools, and the downright misrepresentations of man that too frequently occupy considerable space in secular textbooks. Sometimes this reaction is

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violent and untempered by more sober reflection. When it is, it results in the wholesale condemnation of experimental psychology as useless, if not harmful, rubbish. This tendency is reflected in those Catholic colleges that have ceased to require a course in general or experimental psychology and have substituted a course in the philosophy of man as a requisite for the liberal arts degree. In such a curriculum, whatever of experimental psychology is taught is offered in connection with specializations in the direction of education, sociology, and the like. This attitude seems to me to be like retiring within the walled citadel of philosophy and drawing up the bridge.

The other extreme is exemplified in almost any secular textbook in psychology. This position, with typical positivistic emphasis, contends that psychology is entirely an experimental science and, as such, has nothing to do with the nature of man. The nature of man, they say, is a philosophical question, and philosophy went out of date when Francis Bacon was side-lined from political intrigue long enough to permit "the greatest parturition of all time."

I should not like to think that any Catholic psychologist completely subscribes to this position, but in the effort to vindicate the position of psychology against the charges of the philosopher, there is danger of inclining too far in this direction. Moreover, the use of secular textbooks involves one in the constant danger of unwittingly indoctrinating Catholic students with this view.

It is easy enough, I think, to see the exaggerations contained in these two extreme positions and to be convinced that the true objective of psychology lies somewhere between them. But the golden mean is elusive and it requires much careful thought.

It seems to me that the best clue leading to a sound and tenable position between these two extremes is the view that psychology is in a very special and a very true sense the science of man. I do not think that it is being overly kind to secular psychologists to say that in spite of their senseless multiplication of schools, in spite of the exaggerated claims made for particular methods and experimental techniques, and even in spite of their narrow and unwarranted interpretation of results, they have been striving to work out a complete science of man. That is to say, they have been working towards a better under-

standing of man based upon experimentally verified facts. But to be of any value, a science of man must be true to man as he is, to the whole man, to that complex unity that is the human person.

Secular psychology has so notably failed to achieve this laudable goal because it has attempted to erect the science of man upon a false concept of human nature. It was a misfortune of its birth, not a love of error, that robbed experimental psychology of a sound and workable concept of man. The false concept that was substituted for the true one was the product of Cartesianism, not the deliberate falsification of Fechner, Wundt, or James. It was Descartes, the mathematician turned philosopher, who restricted the role of spirit to conscious functions and at the same time reduced organic functions to the interplay of mechanical forces.

This complete and radical polarization of mind and body proposed the mind-body problem in terms that made it forever insoluble. At the same time it introduced a complete fission of the human personality. With personality robbed of its fundamental and organismic unity, man became a mechanized robot. By and large, secular psychology has been holding hands with this robot ever since, hoping in vain for some return of affection.

It is essential that psychology rid itself of this mechanical model and return to the vital, breathing organism that is the human person. To do this it needs only to recapture the concept of man's unity as an organism and to keep this in focus. To stand as an authentic science of man, psychology must reject without reservation the mechanical postulates that are incompatible with this unity. Failing to do this, it is destined to remain forever little more than a string of raw facts, as William James unflatteringly described the psychology of his day.<sup>1</sup>

A question that comes to mind at this point is: How can scientific psychology recover this concept of the basic unity of man without relinquishing its experimental methods and taking flight into that metaphysics of man that has just been rejected as too extreme?

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<sup>1</sup> William James, *Psychology, a Briefer Course*, p. 468. New York: Henry Holt and Co., 1900.



The answer is that we are dealing here with the historical accidents of the birth of psychology and with its implicit postulates—not with its methodology, its findings, or the legitimate interpretations of its results. It is not even necessary to enter upon a formal philosophical evaluation of these postulates. All that is required is to trace the simple sequence of ideas by which scientific psychology came to be what it is. In tracing this sequence, so far as I am able to judge, Boring—without his robot—is a reliable and interesting guide.<sup>2</sup> All that needs to be revealed is the extent to which the mechanical concept of man, which is implicit in the typical secular textbook in psychology, is the result of the drift of modern thought and to what extent it is the result of the experimental findings from anybody's experimental laboratory.

The Catholic psychologist must point out the palpable error involved in robotic thinking and must insist that psychology is meaningless unless it leads to a better understanding of man as he is. By wrestling with this problem he will succeed in clarifying the issue of psychology as the science of man *par excellence*. In so doing he will likewise make a contribution towards the sound orientation of psychological thought and will go far to secure for psychology the place it deserves in the Catholic college curriculum.

To achieve this goal he must reject entirely the facile evasions of secular psychology, which are only the thinly veneered apologetics of philosophical positivism. He must come to grips with the mind-body problem, for it is the crucial problem of man. He must explore the behavior of spirit immersed in matter and living according to the laws of organisms. He must deal with the relations of intellectual activities to brain functions, and in general, he must set forth the properties of tissue endowed with powers above the level of matter.

If the greatest violence that secular psychology has done to man is to rob him of his unity, then it would seem logical that the primary objective, as well as the greatest service of the Catholic psychologist would be to restore that unity. By taking his stand upon this unity, he can make of psychology a true

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<sup>2</sup> Edwin G. Boring, *A History of Experimental Psychology*. New York: Appleton-Century-Crofts, Inc., 1950 (2d. ed.).

science of man, a body of well-integrated fact and interpretation that is true to the whole man. In making this synthesis, he is free to draw upon the facts of introspection, behaviorism, psychoanalysis, and Gestalt without fear of prejudice to the data or violence to good logic.

There are many advantages that follow directly and naturally from this point of view and this emphasis upon the unity of man. Let me offer one example, by way of making my meaning clear. Take the rift between experimental psychology and clinical psychology, which frequently crops up in the meetings of the American Psychological Association and which even the Harvard Report considers to be a threat to the ideal psychology course in the ideal college.<sup>3</sup> This impasse in psychology arises from the fact that experimental psychology from its beginnings has been mechanistic; whereas clinical psychology, leaning heavily upon psychoanalytic theory, is dynamic. But there is no reason for the Catholic psychologist to be committed to either of these positions. He may simply take the stand that man is a complex structure, having various levels of function and various levels of consciousness. In such a complex being, the possibility of conflict is always present. Here we have the basis of the dynamics of personality without recourse to tedious and unscientific Freudian speculation.

This discussion of the objectives of psychology as a science may be concluded with a brief reference to the method by which this main objective is to be accomplished. Here the individual instructor has considerable leeway. In terms of the Report of the Committee on the Teaching of Psychology of the American Psychological Association, either the topical method or the developmental approach may be utilized without prejudice to results.<sup>4</sup> In either approach, the methods, the findings, and the legitimate interpretation of experimental studies make up the course content. The unity of the human personality is merely the touchstone by which all of these are evaluated. Their worth is always determined by the same criterion—their

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<sup>3</sup> Harvard University Committee to Advise on the Future of Psychology at Harvard, *Place of Psychology in an Ideal University*, p. 17. Cambridge, Mass.: Harvard University Press, 1947.

<sup>4</sup> Dael Wolfe, *Improving Undegraduate Instruction in Psychology*. New York: Macmillan Co., 1953.

contribution to the understanding of man.

#### PSYCHOLOGY AS A LIBERAL ART

Let us turn now to the second part of our discussion and take a brief look at psychology courses as they function within the framework of the liberal arts curriculum. In other words, let us look at psychology as a liberal discipline.

In calling your attention to this function of psychology, I must make it clear that I do not have in mind a specially tailored course designed to make psychology more human. Neither am I thinking of a watered-down discussion of psychological conclusions without reference to the scientific methods and data upon which these are based. In bringing up the objectives of psychology as a liberal art, I have in mind the same factual, scientific courses that we were speaking of in the first section of this paper.

Without sacrificing any of its soundly scientific orientation, psychology takes a prominent place among the liberalizing disciplines by the simple fact that it aims at a better understanding of man. If the function of the humanities is to acquaint the student with the accomplishments and failures, the progress and hopes of man as *human*, and if the *artes liberales* are so called because they introduce us to the achievements of man as *free*, then psychology surely deserves a place among them. For, which of the liberal arts is in a position to contribute so directly or so abundantly to man's understanding of himself and his potentialities? The true subject matter of psychology is the human person. It deals, not with pre-historic man, not with Asiatic or European man, but with the man we need to know most about—the man who looks back at us from the mirror each morning and hopefully asks, "Little man, what now?"

In the matter of pointing out the value and significance of psychology as an integral part of the Catholic college curriculum I think that most of us have been remiss. Even in those colleges in which general psychology has long been a requisite for the liberal arts degree, the attitude of administrators and of fellow professors is often one of patronizing curiosity.

Unless awakened to the defense of psychology by the prejudices of our colleagues in philosophy or by the scientific puri-

tanism of the exponents of the more exact sciences, we are apt to remain supine. But, especially in this era in which the focus of conflicting ideologies is about man and his place in the society which he has created, the science that is directed to a better understanding of man should demand and should get more than a patronizing and sometimes suspicious tolerance.

I realize that the reason for the unenviable position of psychology in the Catholic college curriculum has its origin in the confused thinking that has perpetuated the errors of secular psychology. But if the function of scientific psychology has been correctly appraised in the first section of this paper, the Catholic psychologist can easily set the house in order and be in a position to make a valuable contribution to the sound education of modern youth.

#### PSYCHOLOGY AS A CATHOLIC SUBJECT

Coming now to the last part of our discussion, what answer are we prepared to give to the question: In what sense should psychology, as taught in a Catholic college, be specifically and distinctively Catholic? On this point, I should be for making very minimal demands. So far as the general objectives are concerned, the only sense in which I think that psychology should be Catholic is the very broad one that requires psychology to be true to man. This means obviously that it must be true to the whole man. A psychology that is true to the whole man is Catholic. If psychology courses fulfill the functions outlined in the first part of our discussion, they will not fail to fulfill the requisite of Catholicity.

There are, at the same time, many minor ways in which psychology can contribute to the wholesome Catholic life of the college. Psychology, dealing with the different levels of vital function without losing sight of the organismic unity of man, lays the foundation for a more mature understanding of the elevation of the whole man through the operation of grace within the human soul. As the organs and glands are quickened and made to subserve the whole unit-organism by the vitalizing principle, so the whole unit-organism is raised to a new level of operation by the action of grace within the soul. Again, the true wonder of the Incarnation can be fully appreciated only

in the light of the unity of the human personality. To turn to quite another phase of college life, perhaps in these days of Kinsey reports, psychology can help the adolescent to a balanced view of sex that will avoid the extreme of glorified animalism without subscribing to Victorian Manicheanism. Undoubtedly, also, guidance and mental hygiene courses can smooth the approach to a number of personal problems that are just as acute among our Catholic students as among their cousins on secular campuses.

There is no need to prolong this enumeration. Many similar functions of psychology will come spontaneously to the minds of my readers, but they are at best only secondary aims. There could be no greater error than to try to substitute them for the primary objective of psychology courses. Moreover, these secondary objectives will tend to be realized automatically if psychology, faithful to its primary objective, strives to develop a complete science of man.

Thus our brief inquiry into the function of psychology as an experimental science, as a liberal art, and as a distinctively Catholic subject comes to a close. The supreme goal of psychology is to promote the understanding of man in our day. To do this it must face the issues and come to grips with that strange and complex organism that harbors within himself the seeds of baseness and of glory. It is not important that psychology be true to Wundt, Watson, or Wertheimer, but it must be true to the *man* that it purports to tell us about.

In conclusion, permit me to paraphrase the words of Polonius, whose agile brain could turn so readily from its preoccupation with chamber espionage to conjure up such profound and moving sentiments for his son's farewell.

Let psychology to its own self be true, and it follows as the night the day that it cannot be false to science, to sound education, or to the Son of Man Who came to restore the image of God in human flesh.

## CATHOLIC STUDENT TEACHERS IN PUBLIC SCHOOLS

ANTHONY C. RICCIO\*

One of the most notable of the many after-effects of Dr. James B. Conant's attack on sectarian schools has been the attitude demonstrated by some non-Catholic educators toward the products of the Catholic school system. Graduates of Catholic schools are viewed with distrust simply because they have been accused of being half-hearted Americans, Americans who wish to set themselves apart from their neighbors in many areas of democratic society. That the construction of this wall of separatism is unfortunate goes without saying, but that the durability of this wall is impregnable is another matter. Catholics sometimes find themselves in circumstances which make it mandatory for them to scale this wall of discrimination in an effort to win the required approval of the frequently hostile inhabitants of the other side. Such is the plight, or rather the opportunity, of the students of Catholic colleges and universities who must do their practice teaching in the public schools in order to meet state certification requirements.

Now it is often possible for Catholic students to fulfill state requirements by experiencing their practice teaching under Catholic auspices. In the State of Missouri, for example, this is a common practice. In other states, however, only those credits obtained while undergoing supervisory practice teaching in the public schools are acceptable. In the latter states, Catholic students are frequently placed under the direct jurisdiction of critics who have openly expressed their disdain for the Catholic educational system. The position of Catholic students placed in such circumstances is precarious—but not wholly disadvantageous. The successful completion of the described course gives the Catholic student a much greater possibility for eventual employment in the public school system, where the financial remuneration is high and the opportunities for ad-

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vancement are great. In keeping with the temper of the Christopher movement, the Catholic teaching in the public school is also afforded the opportunity of influencing those around him. He is given the chance to lead an exemplary life which will result in a favorable viewing of Catholicism by non-Catholic observers.

The problem before us, then, is to discover means whereby Catholic students, be they in the social sciences or in the commercial fields, will be able to complete successfully their training periods in the public schools. The task is not easy; but if the following suggestions are faithfully executed by these students, it is probable that the complexity of the problem will be reduced considerably.

1. *The student teacher should carry a light academic load.*—A student faces his first teaching assignment as a practice teacher. Naturally, he is a bit timid and highly susceptible to worry, for student teaching is a time-consuming, nerve-wracking activity. In addition to the time lost fretting over and wondering how to approach his tasks, the student should not be burdened with a normal or excessive academic load. As a rule, Catholic colleges require their students to take a good portion of philosophy and theology in the senior year—the period generally reserved for practice teaching. This policy places Catholic students at a definite disadvantage in comparison with other student teachers. Education instructors and administrative heads in Catholic colleges should strive to alleviate these conditions and to give the student a fair chance to devote much time, energy, and interest to the teaching problems foremost in his thoughts.

2. *The student teacher should not attempt to be a center of attraction in the school.*—Since the student teacher aims to please, he should avoid doing anything in a conspicuous manner. He should follow the schedule of the school to the letter, never attracting notice by a noisy or belated entrance upon the school premises. He should be *where* he is supposed to be *when* he is supposed to be there. Similarly, the student should not dress in an unorthodox fashion. White bucks and colorful cummerbunds are fine for the campus, but they are not in keeping with the conservative tone of the public school. Nor should the student teacher be conspicuous physically. Side-

burns, fancy hairdos, and inordinately long fingernails are definitely out of character. The cadet teacher should endeavor to discern the opinion of school administrators and the general public on topics pertinent to dress and physical appearance.

The problem of speech is also a ticklish one. For one thing, it must be realized that campus talk does not belong in the classroom. The use of informal expressions, which are frequently habitual with college students, must be overcome if such expressions are contrary to school policy. Secondly, much of the speech problem is concerned with speech defects or provincial and nationalistic accents. The student who was reared by Italian parents, for example, may have difficulty with the hard "th" sound, since this sound is not found in the Italian language. The Eastern student may talk too rapidly for the Mid-western classroom; the Southern student may be laughed out of a Northern classroom because of his use of such typically Southern expressions as "plumb" and "you all." If the student works at them sincerely, each of these speech deficiencies can be overcome—after the student has become conscious of them.

Conspicuous pupil-teacher relations can be avoided if the student teacher will simply employ common sense. He should remain on his side of the line that separates teachers and pupils. He should never cross the line in attempting to demonstrate convincingly that he is a friend of the pupils. Such actions as smoking with students or exchanging risqué witticisms are definitely out of order.

3. *The student teacher should seek criticism and profit by it.*—Student teaching is a form of apprenticeship. It is an endeavor in which the neophyte teacher is to profit from the experience of the supervising critic. The critic, of course, will criticize all that appears to him to be wrong or capable of improvement. He has no way, however, of probing into the inner depths of the student's mind. A student cannot have his doubts resolved until he makes them known. Never will critics tire of answering the questions of sincere students. In fact, the questions are an indirect indication of the implicit faith held by the student in the critic's ability to answer. Naturally, the student must do more than resolve his doubts; he must remember and

act upon the resolutions. The inclusion of all profitable criticism (that of other teachers as well as that of the critic) in a private memorandum might serve as a constant check on the student's progress.

4. *The student teacher should be well-read and capable of engaging in intelligent conversations with faculty members.*—In appraising a student teacher, the critic does not weigh teaching ability alone. Such factors as poise, knowledge of contemporary events, a sense of humor, the ability to listen, and respect for another's opinion are but a few of the component parts of a well-integrated teaching personality. Every movement of the Catholic student teacher will help form the opinion that others will hold of him.

There will be much questioning of the Catholic student. Although many faculty members in his situation may not be religious, they will in all probability be possessed of an intense interest in religion. The student should be able to discuss their queries in an intelligent manner. Belligerent, dogmatic statements by a student afflicted with pious scrupulosity are most certainly not signs of intelligence. Since the interrogations will probably cover such diverse topics as papal infallibility, the Galileo controversey, and the writings of Graham Greene, it is essential that the student—if he is to serve as a Catholic ambassador—be well-read.

The assertion that Catholic colleges send inferior students to train in the public schools is not without some truth. Education majors are far too often nothing more than frustrated pre-medical or pre-legal students. If Catholic colleges are to gain the respect of non-Catholic public school personnel, they should select carefully the students they send to train in the public schools. Education is a selective process. So should the appointment of student teachers be a selective process.

5. *The student teacher should avoid becoming a member of a clique in the school faculty.*—In no group of professional people will one find more factions than exist among teachers. Discovering a faculty of any considerable size in which there are no disputing factions is a rarity. Teachers generally align themselves on such issues as subject matter, religious or political beliefs, or matters of school policy. Because a student teacher

is regarded as a prospective faculty member, he is frequently courted by a faction in a fraternity-like fashion. If there is a Catholic faction on a faculty, the Catholic student teacher is beset with a difficult problem. He must not join this faction—nor must he alienate its members. He must employ tact and diffuse a feeling of good will so that he will be regarded as a member of no one faction but a friend of all factions. The task is admittedly difficult. Its solution is dependent upon the particular situation and the resourcefulness of the student teacher.

6. *The student teacher should offer his services freely—but prudently.*—A student teacher should not merely attempt to satisfy the minimum certification requirements. He should not be too anxious to leave the school as soon as he has completed his daily assignment. If he thinks he can gain something from some event which is going to take place later in the day, he should remain in school. If there are any supervisory duties (e.g., lunch room supervision) in which he feels that he can be useful, he should volunteer his services. He should be willing to substitute whenever possible for teachers who become ill or who are gone on urgent business. The offering of his services, however, should be governed by prudence. In some circumstances it will be wise for him to keep his eyes and ears open and his mouth closed. He should always remember that while he may know a tremendous amount, other teachers may not like to have him tell them so. This is a serious warning. If it is ignored, the student may have to undo much that he could have done better at the start.

7. *The student teacher should offer informal guidance to students whenever possible.*—Since the student teacher has attended at least one college (it is generally a college situated in the immediate area of the public school), he is in an ideal position to answer questions affiliated with educational guidance. A surprisingly large number of students will ask the practice teacher questions concerning college life. Another factor which inspires confidence in the students is the relatively youthful appearance of the practice teacher. A wise student teacher will answer any questions that he can, but he will refer all complex or difficult cases to the guidance department or whatever

similar agencies are present in the school system. By these actions he will win the favor of both the students and the guidance personnel. The students will thank him for his assistance; the guidance people will be grateful that he has recognized their importance and usefulness.

8. *The student teacher should be familiar with the physical facilities of the school.*—In attempting to avoid unfavorable notice, the student teacher should know both his way around the school and the regulations concerning various areas in the school. He should know, for instance, where it is permissible for teachers to smoke. The stairways used for fire drills and the location of atomic shelters should be known by him. He should be familiar with his duties to his students as concern heating, lighting, and ventilation. It is even important that he understand some of the problems related to the location and value of school supplies. Knowledge of these physical factors will spare the practice teacher much embarrassment.

9. *The student teacher should determine his status in the school.*—In some school systems the student teacher is afforded the privileges granted to the general faculty. In others he is simply expected to remain in school for an hour or two a day. The student should get a clear concept of his status, his rights, duties, and privileges, from his critic teacher. Unless the practice teacher is sure of his standing, he may be considered crass or aggressive if he avails himself of the privileges generally reserved for regular faculty members. On the other hand, if he has the privilege to mingle with other teachers in the faculty lounge and doesn't do so, he may be considered reticent or anti-social. A student teacher should know exactly where he stands.

10. *The student teacher should have all work planned in advance.*—Many college seniors have the erroneous idea that they can handle with the use of native intelligence alone any problem that will crop up in a secondary school classroom. Such an idea is folly. The student teacher should demonstrate his efficiency not only by carefully planning his lessons but also by anticipating the questions of pupils. He should plan all his work—from formal classes to playground supervision. In this way he will always be in a position to act promptly and

wisely when there arise situations which demand<sup>1</sup> immediate decisions.

The suggestions discussed in this paper are not exhaustive; but if carefully followed, they will result in a successful completion of practice teaching. The larger the number of Catholic college students who do well in the public school system, the sooner will non-Catholic educators realize that Catholics in general and Catholic students in particular are not an inferior grade of Americans. Amicable relations between Catholic and non-Catholic educators is a goal well worth striving for. The Catholic student who does his practice teaching in the public school under non-Catholic auspices is indeed in an opportune position to foster such amicable relations.

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The Diocese of Duluth is experimenting this year with a plan of reporting school progress through parent-teacher conferences. Group and individual conferences are proposed.

The Berlin diocesan weekly, *Petrusblatt*, has demanded revision of anti-Christian history texts now used in schools of communist-ruled Eastern Germany. According to the paper, the books present Christ as a "mythical figure" and accuse the Church of being largely responsible for the decline of Western Europe.

The board of education in Huntington, New York, has ordered that framed copies of the Ten Commandments be hung in each classroom of the public school system. The action of the board has been approved by Catholic, Jewish and Protestant clergymen.

His Holiness Pope Pius XII has made a token gift of \$2,000 to the United Nations International Children's Emergency Fund.

The twenty-sixth Annual Conference of the Catholic Association for International Peace will be held at Trinity College, Washington, D.C., November 13-15. The theme of the conference is "The United Nations, 1945-1955."

Franciscan teaching sisterhoods will hold their second national congress at Alverno College, Milwaukee, Wisconsin, November 27-28. "Theology in Daily Living" is the theme.



## THE PLACE OF HOME ECONOMICS IN CATHOLIC EDUCATION

SISTER M. LEONITA, O.P.\*

Home economics courses are included in the curricula of many Catholic high schools and colleges. Some of these institutions find such courses invaluable while others consider them relatively unimportant. Could these divergent attitudes spring from the same universal philosophy of Catholic education?

A careful analysis of the philosophy of Catholic education reveals several pertinent principles: (1) the intellect is man's highest faculty, the characteristic badge of his humanity; (2) although he is made up of body and soul, man acts as a unit; (3) the spirit of Catholicism, in contrast to that of secularism, seeks integration of man's faculties, so that every phase of his life is related, not only to every other phase, but also to God, the source of all life.

### CORRELATION OF SPECULATIVE AND PRACTICAL

Let us study each of the above principles in order to determine what bearing it has on the subject under discussion. The intellect is man's highest faculty, the characteristic badge of his humanity. It is in keeping with this principle to maintain that the actions of the mature man, to be truly human, must be guided by a highly developed and disciplined intellect. Inasmuch as the purpose of education is to lead the immature to maturity, it is concerned primarily with the development of the intellect. "The distinctively human life is the life of reason, and in consequence the principal task in preparation for it is the right formation of the intellect, the instrument of reason."<sup>1</sup> This does not imply that every man is to be an "intellectual" in the commonly accepted meaning of the term. But each man, if he has been properly educated, should have developed his in-

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<sup>1</sup>Edward Leen, *What is Education?*, p. 35. New York: Sheed and Ward, 1944.

tellest according to his capacity, regardless of how large or small that capacity is.

Home economics, of course, like any other subject in the curriculum, must answer the charge of anti-intellectualism. If it does not help to develop the intellect, if it is merely training in routine or manual tasks, then it does not belong in the school curriculum.

With regard to this problem, however, it seems worthy of note that our systems of education have tended in the past to overlook the fact that the intellect is practical as well as speculative. The intellectual life, although its highest activity is carried on in the order of pure reason, is dependent on material, sensible experience for its raw material. Further, the fruit of man's intellectual life is found in its application to the contingencies of daily life. The cycle of human thought begins in the sensible, reaches its peak in mental abstraction, and exercises its final influence in the domain of the practical. Hence, to educate the intellect of the student, one must expose him to sensible concrete experiences which provide the point of departure for abstract thought; and as he develops the speculative intellectual virtues of wisdom, science, and understanding, he should have an opportunity to exercise, as well, the practical intellectual virtues of prudence and art by an application of his knowledge to human activities. In home economics, an attempt is made to co-ordinate theory and practice so that they may work hand in hand to perfect human life.

Throughout the history of home economics in this country, its leaders have maintained that it is an applied science. Its purpose is to apply to the problems of home and family life the findings of other sciences.<sup>2</sup> It communicates to students a body of knowledge which is largely borrowed from the chemical, biological, and, more recently, the social sciences.

It is true that by studying thoroughly the sciences of chemistry, physics, biology, sociology, and psychology, one could learn all that is taught in nutrition, household equipment, family relations, and child development. But will he have the opportu-

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<sup>2</sup> *Lake Placid Conference on Home Economics*, Fourth Annual Conference of the American Home Economics Association, pp. 70-71. Washington, D.C.: The Association, 1902.

nity to make such extensive studies before he has a practical need for such knowledge? Further, there is little evidence that the powers of correlation and integration are so highly developed in the average student that he will automatically see and understand the full implications of what he studies. Early home economists were distressed by the observation that, although remarkable progress was being made in the physical sciences, no attempt was made to apply their findings to the problems of the household.<sup>3</sup>

#### HARMONY IN HUMAN LIVING

Although he is made up of body and soul, man acts as a unit. His spiritual life will either dominate his physical life or be dominated by it. In any human activity, mind and body either co-operate or interfere with each other. Ideally, the physical, emotional and volitional powers should be subordinated to the direction of reason. This harmony, however, is lacking in fallen nature. A speculative knowledge of the proper order of things will not automatically put man's life in order for him. Nor will prayer alone do it. In order to reach his goal he must work perseveringly with circumstances and people and things. Knowledge and grace are necessary, but so is natural activity. Grace builds on nature. The natural desire, for instance, which a student has for comfort, ease, and luxury must be overcome partially by acquiring the natural virtues of industry, patience, and sacrifice, and partially by an understanding of the will of God, together with the good will and grace to fulfill it.

In the educational process all man's faculties must be brought into perspective, primarily his intellect, and secondarily all his other powers. The desire to put first things first does not obviate the necessity for putting all things else in order. Schools should provide opportunities for developing the emotional and physical powers as well as the intellectual. In home economics students have the opportunity to make use of social and manual skills which implement knowledge, and at the same time they can learn how to use these accomplishments in accordance with

<sup>3</sup> Carolyn Hunt, *The Life of Ellen H. Richards*, pp. 182-183. Washington, D.C.: American Home Economics Association, 1942.

right reason. They can learn how to place the ordinary activities of daily life at the service of their spiritual development. In an age of materialism it is imperative that students learn how to use material things without becoming enslaved to them.

#### INTEGRATION OF HOME, CHURCH, AND SCHOOL

The spirit of Catholicism, in contrast to that of secularism, seeks an integration of man's faculties, so that every phase of his life is related, not only to every other phase, but also to God, the source of all life. In the world, business is business, politics is politics; and religion, if there is a place reserved for it at all, is relegated to Church and Sunday. Christ warned His followers of the incompatibility which would always exist between the spirit of the world and His spirit. In the Catholic school, as well as in the Catholic Church, there can be no compartmentalization of human life. All things should be arranged hierarchically. There is a need for constant co-ordination of all phases of human existence.

The Catholic school system bears eloquent testimony to the Church's teaching that religion cannot be separated from education. Great expenditures of labor, sacrifice, and money have been sustained to prevent such a catastrophe. Religion must not be put into a separate compartment and divorced from the rest of life. But neither must any other phase of life be separated from the totality of human existence. Are we permitting such a phenomenon to exist in the lives of our students despite all the work of the Church to prevent it?

Our schools have been concerned primarily with the intellectual development of the child. The work of the school is considered complementary and supplementary to the work of the home and the Church. The home traditionally has provided opportunities for physical, domestic and social education. The agencies of Church, home, and school have co-operated in the total education of the child. To some extent there has been a division of labor, and to some extent a sharing of responsibility.

At present, the fact that the home is delinquent must be squarely faced. Good family life is not a thing of the past, but it is all too rare. Marriage is often an arrangement planned

by a man and a woman on their own terms. They tend to live autonomous lives rather than common ones. Home in too many cases has become a base from which to establish connections rather than the scene of a shared existence. Children, if they are accepted at all, must fit themselves into this pattern. Where children formerly found stability, security, and constant parental guidance—in a word, home—many now find only a place to sleep and sometimes eat. The parents may or may not be at home when the children are. Home education has become an accidental and haphazard thing. Family religious life is becoming non-existent.

If schools do not take over some of the phases of education which homes formerly provided, our children are in danger of becoming the victims of a one-sided development or, worse still, a sort of disorganized growth. They will connect books with school, religion with Church and the catechism, eating with soda fountains, clothing with department stores, entertainment with screens, the opposite sex with parked cars, parents with spending money, and home with furniture. A common frame of reference and a sense of coherence will be lacking in their lives.

Obviously, the school cannot take the place of the home. People who co-operate with God in bringing children into the world thereby assume the responsibility for providing the spiritual as well as the physical nourishment to lead them to maturity. For this purpose they call upon the resources of the Church, the school, and society in general; but none of these institutions can supplant the work of the home in the plan of God for the propagation and education of the human race. The home is the natural, normal environment for the growth and development of the young. Any plan of substitution is an artificial approach to the problem.

The school, however, can come to the rescue by helping temporarily to fill in the gap made by parental neglect. Home economics provides an opportunity for students to acquire the knowledge, attitudes, and skills needed for successful homemaking. It has been said that homemaking is a lost art. In many cases the modern woman has not learned it from her parents. She may even have acquired for it a distaste which is apt to be communicated to her children, making them in turn

unfit for parenthood. The school has both the opportunity and the obligation to attempt to break such a vicious circle. Catholic home economists can help to put back into the home responsibilities which it has relinquished. By teaching young people what constitutes a happy home and what the duties of a homemaker are, they are making an investment which should pay high dividends in the family life of the future.

#### PARTICULAR SIGNIFICANCE IN CATHOLIC EDUCATION

Home economics as it is taught in Catholic institutions should differ from similar courses taught elsewhere. This does not mean that subject matter will necessarily vary, but that Catholic ideals of family life should pervade every area of learning and experience. Our system of Catholic education exists in order that the Christian way of life may be perpetuated and intensified. That this may be true, it is not sufficient that students learn Christian doctrine and go to Mass on Sunday; they must be Christian in thought and in act as well. Their faith must find concrete expression in business and social relations and—most fundamental of all—in their personal and family lives. The proper contribution of home economics to the work of Catholic education becomes obvious. It is not enough that students learn how to manage well their personal and family resources; they need also to understand how to use these same resources as stepping stones to sanctity. They need to know how to lead their little ones to Christ and to make their homes bear witness to the faith that is in them. They need to learn how to carry the spirit of Christ into the highways and byways of life, to radiate the spirit of Christ, rather than to hide their light under a bushel. Home economics, because it deals in a practical way with home and family problems which extend into the community, is at least one of the vehicles suitable for the accomplishment of these purposes.

A study of the philosophy of Catholic education shows that the teaching of home economics in our schools is in complete accord with the principles upon which the system of our education is built. A study of the nature of home economics reveals that this subject presents a strong natural foundation upon which to raise anew the supernatural structure of the Christian family.



## ART, MOVIES, AND MORALS

ROBERT KIRTLAND\*

Just about everyone remembers having seen that famous trade-mark of Metro-Goldwyn-Mayer flash on the screen for an instant before the thriller begins—a bellicose lion, rolling his head from side to side and roaring. Most of us, though, don't pay more than passing attention to familiar trade-marks, especially when we're more interested in the product itself. Few, probably, can recall the three Latin words below the lion's head: "Ars gratia artis"—"Art for art's sake." But they are important words.

Often enough, Latin mottoes are chosen for products because they sound very impressive. Generally, though, they have only a vague reference, if any at all, to the product itself. For instance, the makers of "Pall-Malls" boast on their package, "Per aspera ad astra"—"Through adversity to a place in the stars." That tells me very little about the cigarettes inside.

### THE ARTISTIC JUDGMENT OF ART

But with movie-makers, it's a different matter. They can and often do follow the principle that labels M-G-M pictures: "Art for art's sake." Significant words, those, because by them the movie industry claims—rightly enough—to be a genuine art, along with painting, sculpture, and the rest. What's more they contain the movie industry's refusal to accept, at least in theory, the moral responsibility of the artist. In fairness to M-G-M, it should be noted that though reference is made specifically to this company's trade-mark, the criticisms presented in this article are directed at the movie industry as a whole.

This is no new idea; time and again through the centuries, artists have been inclined to assert their independence from the claims of morality. Rarely, however, has anyone taken them seriously, and in practice they have for the most part followed some definite moral standard. But the cinema exercises an im-

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mense influence over an audience far greater and generally far less critical than that which is interested in painting or poetry. As long as the producers refuse to accept any moral responsibility, they can poison our minds with as little concern as a cook who would see no difference between sugar and arsenic might poison our coffee.

Unlikely as it is, however, that they will accept a more satisfactory moral code in the immediate future, we, the audience, must learn to protect ourselves from that danger. We must become more critical movie-goers. Just as we're a good deal safer when we know the cook's attitude toward arsenic, so it is with producers. Half the problem is to know what they mean when they flaunt the banner, "Art for art's sake," and what they feel free to do under that banner.

No two artists would agree down to the last detail on what art is, for it becomes a very intimate part of the man who devotes himself to it. But everyone, almost, will go along on the fundamental ideas. Basically, art is a language, a way of saying what the artist feels. Only, it is not necessary to use words, as most languages do, unless one is a poet or novelist or playwright. The artist may express himself as well in musical sounds, paint, or even stone.

Michelangelo, to take an example everyone knows, had a profound appreciation of what must have been the grief of the Mother of Sorrows on Calvary, and he wanted to share it with us. Being an artist, though, he expressed it not in words, but in the pure white marble of the "Pietà." Rare is the preacher alive today who can impress on our minds the stark tragedy of the Passion so forcefully as Michelangelo, four centuries dead.

Necessarily a thinking man, the artist has deep convictions about life, and he is always alert for ways to express them. He is particularly sensitive to situations in real life—they may be as simple as a sunrise or as complex as the assassination of Julius Caesar—that can do this. When he finds a well-known event that exemplifies clearly an idea he has in mind, he sets to work to make an "image" of it. That is, he represents it in stone, paint, or a story. But his aim is not the same as a newspaperman's or a photographer's. They want to describe an event on paper or film just exactly as it happened, while the

artist adds and subtracts details as he chooses. He is free to arrange his image of the event in such a way as will best bring out the parallel between the event it portrays and the idea he wants to put across. There is only one limit to his rearrangement: if he so distorts the representation that it is no longer clear what the original event is, he defeats his own purpose.

In the tradition that underlies the Thirteenth Station, Michelangelo found the scene he needed to express his appreciation of our Lady's grief. To be sure, what could better recall the awful tragedy of the Passion than its reflection in Mary's face as she holds the broken body of her Son? Clearly, that is what the "Pietà" is. But the artist could have been far more realistic. The body of a man crucified, torn, awkward, and stiff, must have been a gruesome sight. But if Michelangelo had pictured that in his statue, most of us would be distracted from the idea he wanted us to have. And so, the clean lines of the "Pietà" suggest clearly enough the awful death of our Lord without descending to gory incidentals.

Art, then, is fundamentally the production of an image that has a particular meaning intended by the maker. It follows that there are as many kinds of art as there are "mediums," that is, materials out of which an image can be made. What the sculptor does in stone and the painter on canvas, writers do in writing, and actors in speaking and acting. Shakespeare set out to show that even great men are influenced by forces over which they have no control, and wrote "Julius Caesar." Barrymore, recreating the part, had to and did portray a great man tossed about on the seas of life by an apparently blind destiny. But Shakespeare on film, as Sir Laurence Olivier has so well shown, is still Shakespeare. There is nothing essentially different between the dramatization of a playwright's work on the stage and on the screen. Movies are art.

As in everything else there are the great and the not-so-great, so there are artists and artists. Some of the ancient Greek sculptors were probably able to handle a mallet and chisel as well as Michelangelo, but they didn't all have the intellectual equipment he had, and what they have to say in stone isn't nearly so profound as what he says. On the other hand, there have certainly been men who realized vital truths as well as

Michelangelo, but didn't have the skill necessary to put their ideas in stone. One artist may be less important than others either because he doesn't have much to say, or else because he doesn't speak the language of his art too fluently.

Bad art, then, from an artistic point of view, is an image which is so poorly made that it carries no clear meaning at all, or at least obscures the meaning and so defeats its own purpose. In reality, bad art is not really art at all, but just an unsuccessful attempt after it. But true art is an image which clearly represents the idea, whatever that may be. And great art, in the eyes of an artist, is an image created with consummate skill, superbly, with a clarity that admits of no misunderstanding. The perfection with which an image expresses its meaning is the basis of artistic judgment.

#### THE MORAL JUDGMENT OF ART

If this were the only score on which art could be justly criticized, we could have no quarrel with the principle, "Art for art's sake." If sheer virtuosity in handling material were the whole end and purpose of art, there could be no moral judgment on a work of art, no more than there can be one, for instance, on language in general. But there is more to a work of art than the image alone, just as there is more to a conversation than language alone. There is the image, and then, the idea it expresses. However the artist may feel about it, he must say something when he makes an image, just as he must say something when he uses language. People who speak without saying anything, no matter how beautifully their words may be chosen and arranged, are suspected of insanity, and so is the artist who produces a painting or statue that has no meaning, however perfect it may artistically be. And such a work of art has no more appeal for us than the senseless babble of the lunatic.

This is a very important point. For what an artist says in his image is either right or wrong, true or false, not as historical fact, as it is or is not in accord with human nature as God made it. In other words, what the artist says does or does not conform to the moral law. A novelist, for example, may write a story in which he speaks as if divorce were a wise pro-

vision for "marital incompatibility," while in fact divorce is evil and does violence to human society. What the novelist says, then, is morally wrong, no matter how well he says it. We say that his book is immoral, and toss it into the fire without the least scruple in destroying what might be a literary masterpiece, because morality is more important than beauty. When the two conflict, beauty must give way. This is the reason why the Church does not hesitate to put literary landmarks like *Madame Bovary* on the Index of Forbidden Books.

Sometimes, of course, a work of art may be condemned not for the idea expressed in it, but because of the image itself. The event it portrays may be such that it normally arouses unruly passions. If it does this to most people, it is poor art or not really art at all, since the emotions it excites turn our minds away from the deeper meaning that it has. On the other hand, what is morally perilous for some may not be so for others, so that we must be careful about condemning such a work. Adults, for example, can often read safely books that would be an occasion of sin for any adolescent. And so, with this one reservation, we can say that the real basis for a valid moral judgment on a work of art lies in the idea it expresses.

Now it becomes clear what the movie-makers' specious slogan, "Art for art's sake," means. They are saying, in effect, that the only standard for judging a movie is how well it is made. If the actors play their parts to perfection, if the scenery and background-music are harmoniously wedded to the plot, if the photography and sound-reproduction are flawless, the result is a great motion picture. Whatever idea it may present, whether a moral or an immoral philosophy of life, is immaterial to the producer. He is indifferent to its morality—it may be good or bad. In other words, the movie-makers are denying that they are responsible for anything more than the image they produce. They believe that they are not obliged in any way to consider whether their work teaches right or wrong.

This means that when the producers say, "Art for art's sake," they are telling me that they feel altogether free to use all the powerful means of persuasion and propaganda at their disposal without regard to the effect it has on me. This may be good, but then, it may incline me to agree that divorce, or adultery,

or state absolutism is all right. Obviously, it is wise for me to be wary in my dealings with the producers and with their products. We movie-goers have a responsibility to safeguard our own moral well-being. It is to help us do this that the American Bishops have established the Legion of Decency.

#### THE UNSUSPECTED INFLUENCE OF MOVIES

But we may shirk our duty by saying that we are not, and never have been, aware of being influenced for or against some moral principle by a movie. We conclude that we are not influenced by them. This is simply an erroneous conclusion. Much of our attitude toward life is moulded by the unconscious effects of our environment upon us, and many of its deeper currents even remain hidden from us. It is upon this fact that the whole psychology of the subconscious is based, and unless it were so, the psychiatrist's couch would be a poor investment. Furthermore, skillful manipulators of environment are able to shift the general attitudes of a whole people from one extreme to another. A good example of this is found in the fluctuations of popular American sentiment toward Russia during the past twenty years. And the movies furnish the propagandist with an immensely powerful weapon. They take us up in imagination into an environment that seems natural but is really artificial, controlled at will by the producer, who can paint either virtue or vice much more clearly and attractively than either ordinarily appears in our everyday life. Little by little, they can change our outlook on these vital factors of human life.

Or again, admitting that the idea a movie presents is immoral, we're tempted to say that its condemnation does not affect us. We may agree, for instance, that a particular movie presents divorce in a favorable light, but we ignore the Legion of Decency's warning because we are personally convinced that divorce is evil. We go because our favorite actress appears in it, or because the story attracts us. But this is nothing else than to apply that same axiom—"Art for art's sake"—backwards. If we were beings of unerring intellect, unswayed by emotion and unswerving in our adherence to principle, this might be all right. But we aren't made that way. We know that divorce, to follow the thread of our example, is wrong, because God, the



Author of human nature, tells us that it is, and God has His reasons for saying so. Some of these reasons are also apparent to us. It is a matter of principle and not of circumstance, so that divorce on human authority is always and everywhere wrong. But arguments of experience and emotion affect our thinking. In real life, these arguments bear out the testimony of reason. There is seldom anything attractive in the facts behind a divorce. The husband, or wife, or both are monsters of selfishness; the one drinks, the other is faithless. The ego of one or both is the root of "marital incompatibility." But in the movie, things are different. The producer, to sell his product, will draw an attractive web of fancy about its divorce. Husband and wife there will be noble characters, driven to different partners by the blind force of a "love" over which they have no control. All the while, they retain mutual respect and affection. As emotions swayed the intellect before in support of the truth, now they pull against it. Our sympathies are aroused. What can be wrong in the divorce of two such people? Surely, in this case at least, it is all right. Once we admit this, the conviction that divorce is wrong in principle has fallen.

"Art for art's sake"—under that banner, producers can and do produce good movies. But on the other hand, they can and do produce bad ones, too, with equal aplomb. Good or bad, their productions have an immense influence, one that shapes profoundly the outlook of an entire nation for better or for worse. We, the movie-goers, are subject to that influence. While it is often beneficial, it can almost imperceptibly become deadly to our spiritual welfare. Until the movie-makers disclaim their slogan and accept trustworthy moral standards, we must learn to protect ourselves. There are two ways of doing this.

We could just stop going to movies, and join the tiny minority that is altogether free from their influence. But most of us won't do that. It is an unrealistic position, which ignores not only the very important part movies play in American life, but also their very real educational and recreational values.

On the other hand, we can face the problem squarely, and accept, consciously and freely, the moral responsibility which the situation imposes upon us. One thing this implies is that we should support the policies and respect the censorship of

the Legion of Decency. But fundamentally, it means that we must become more critical movie-goers. By coming to see more clearly what the movies are and what we have a right to expect from them, we will be in a position to demand from the producers, in return for our patronage, higher moral and artistic standards. This is the constructive attitude to take. We owe it to ourselves.

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In 1952 there were 23,746 public secondary day schools in the United States, 42.8 per cent organized as four-year schools; 13.6 per cent were junior high schools; 7.4 per cent, senior high schools; and 36.2 per cent, six-year, junior-senior high schools.

Members of the Communist Party will be barred from teaching in New York State schools, the Board of Regents ruled in September.

Over 25,000 references to articles and book reviews in 124 leading American and foreign periodicals are included in the recently released 1952-53 volume of the *Catholic Periodical Index*.

In Japan at present there are 197 Catholic schools with a total enrollment of 56,336 students, of whom 7,264 are Catholic. There are 2 graduate schools, 5 universities, 9 junior colleges, 65 high schools, 66 "middle" schools, 35 elementary schools, and 15 schools for special purposes.

Chestnut Hill College, Chestnut Hill, Pa., recently received \$25,000 from 1,000 silver-jubilee members of its alumnae association.

New president of the College of St. Rose, Albany, N.Y., is Sister Catherine Francis; Mother Rose of Lima has been named president emeritus.

St. Francis College, Loretto, Pa., has a new president, Very Rev. Xavier Crowley, T.O.R. New vice-president at Mount St. Mary's College, Emmitsburg, Md., is Rev. Francis McNelis.

## **THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\***

**THE RETENTION AND RECOGNITION OF INFORMATION: AN EXPERIMENTAL STUDY OF THE RETENTION AND REMINISCENCE OF ITEMS LEARNED FROM ONE READING OF A PROSE ARTICLE** by Sister Columba Mullaly, S.N.D. of Namur, Ph.D.

The dissertation is an experimental study of the retention and reminiscence of items of information learned from one reading of a prose article. The conditions of the experiment were kept as far as possible like those of children learning by looking up information in an encyclopedia. The subjects, boys and girls aged ten to fifteen years, were tested by a recognition-type test at various intervals, up to fifty-six days, after reading. The distinctive features of the method used were the administration of a pre-test to all subjects to separate previous knowledge from learning and the study of retention and reminiscence patterns of individual learned items rather than mean scores. The relation of retention and of reminiscence to time interval, age, and ability was studied.

**THE STATUS AND FUNCTIONS OF THE DEPARTMENT CHAIRMAN IN COLLEGES OF LIBERAL ARTS** by Reverend Edward Allen Doyle, S.J., Ph.D.

In the administration of residence instruction the search for effective organizational patterns and administrative procedures has led college officials to more systematic study of the organization and functions of departments within the institution. Attempts to define proper limits to the span of control on the departmental level, to plan a compact area of departmental authority, and to establish more clearly the position of the departmental chairman have emerged as major interests of college executives and faculty.

The aim of the present study was to ascertain established practices among higher institutions regarding the status and func-

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\*Copies of these published doctoral dissertations may be purchased from The Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C. A catalog which contains a complete listing of publications available will be sent upon request.

tional relationships of the departmental chairman within the organizational structure of the college. The role of the departmental chairman, therefore, was investigated on the basis of his status in the institution, general duties, and his relations to the college administration, departmental faculty, and students of the department.

The study included thirty-three regionally accredited liberal arts colleges under private auspices maintaining a minimum enrollment of five hundred students. The information presented was obtained through personal interviews with departmental chairmen, academic deans, and presidents of the institutions. As a guide to the interviews a checklist was prepared and validated through comparison with previous studies, generally accepted administrative principles, and a pilot study of institutions of higher learning in the District of Columbia. Responses to the 324 items of the checklist were supplemented by pertinent material contained in minutes of faculty meetings, faculty handbooks, college catalogues, and faculty statutes supplied by officials of the colleges visited. The data were compared and evaluated in terms of administrative principles and the significant findings of previous studies relating to the problem.

The study showed that the development of the status and functions of the departmental chairman has been a gradual process following in general a trend in American higher education to incorporate on a widening scale the principles of line and staff organization as operating principles in college organization.

Twenty-five years ago the assignment of the departmental chairman was confined to a minimum of administrative duties relating more directly to instruction. A decade later the duties of the chairman were increased to include more influential participation in the formation of institutional policy, although the scope of the chairman's line and staff functions demanded much clarification. Presently, the position of the chairman has assumed a new significance with the multiplication of his duties and responsibilities.

More widespread participation in the formulation of policy on the institutional level, exercise of specific advisory and consultative functions transcending departmental lines, and recognition by the administration of his specialized competence

suggest the rising prestige of the departmental chairman as an official staff officer of the institution.

Acknowledgment by the administration of the efficiency of departmental planning, staffing, co-ordination, direction, and budgeting—procedures considered impractical in the smaller departments of twenty-five years ago—has gradually merited the departmental chairman evident promise of authority commensurate with his responsibility as the executive officer of the department.

THE CONCEPT OF AUTHORITY IN CONTEMPORARY EDUCATIONAL THEORY by Sister M. St. Catherine Sullivan, S.S.J., Ph.D.

The purpose of this dissertation was to study the concept of authority through an analysis of the theories of contemporary educators.

It was found that although current educational thought reveals much confusion concerning the terms "authority" and "authoritarianism," the need for some kind of authority is usually admitted either directly or indirectly. Furthermore, underlying the search for some unifying principle in education are deeper issues touching more or less directly upon authority—issues that cannot be resolved, however, without the acceptance of the fact of God's dominion and without the recognition that as Author of all He is also the Source of all authority.

In education authority tends to be viewed primarily as either intellectual or moral. Although it is doubtful if in an actual situation either of these aspects is isolated from the other or from the source of authority, they were, for purposes of discussion, considered separately. Of intellectual authority it may be said that many educators, denying an intellectual authority based upon the objectivity of truth, advocate the neutrality of "an open mind." But it was seen that in matters of thought no such neutrality is possible and that the rejection of a metaphysical or supernatural basis for truth leads at length to the acceptance of an authority based upon "truth" arbitrarily defined. In the matter of moral authority the situation is similar. The refusal to acknowledge a natural moral law or any authority in the supernatural order results in the setting up of some mere expedient as the criterion of morality.

## HIGHER EDUCATION NOTES

**At the installation of Catholic University's new rector,** the Most Reverend Bryan J. McEntegart, November 19, President Eisenhower will be given an honorary degree. In attendance also will be the hierarchy of the United States and delegates from American universities and colleges. Plans have been completed to give the affair wide coverage in the press and on radio and television.

Joined with the installation ceremony will be a special University convocation commemorating the golden jubilee of the National Catholic Educational Association. Archbishop Ritter of St. Louis and Archbishop Keough of Baltimore will be honored at the convocation.

**Progress in reducing abuses in accrediting,** through the co-operative effort of the Middle States Association of Colleges and Secondary Schools and twenty-six professional accrediting agencies, was reported by Ewald B. Nyquist, secretary of the Middle States Association, speaking at a joint session of the American Society for Engineering Education and the Engineers' Council for Professional Development, sponsored by New York University, October 16. Mr. Nyquist based his findings on a one-year trial co-operative program between the regional association and the Engineers' Council, a group of engineering societies which accredits engineering programs. Ultimate extension of co-operative programs to the five other regional accrediting agencies, he said, should reduce the movement toward what has been variously termed "intensified professionalism," "entrenched departmentalism," and "educational atomism." Among abuses in accrediting, he listed the duplication of functions, excess number of accrediting bodies, destruction of institutional rights and power, excessive costs, superficial quantitative standards, and detrimental enforcement policies.

Principles of the MSA's Commission on Institutions of Higher Education, Mr. Nyquist said, include the following: (1) That improvement of higher education is best achieved when based upon self-evaluation prior to examination by outside specialists.



(2) That an acceptable program of accreditation should be fostered on a nation-wide basis. (3) That accreditation should exist primarily as a stimulus to institutional growth and development rather than merely a standardization based upon minimum criteria.

Initial activity of the National Commission on Accrediting, Mr. Nyquist said, "touched off a first-class national ferment in education." He said the Commission was at first unrealistic. In declaring a moratorium in accrediting activity by January 1, 1954, for example, it wanted colleges and universities to sever connections with professional accrediting agencies. By that date, the Commission first intended all accrediting to be in the hands of the regional agencies. The present trial co-operative program between regional and professional groups, he stated, will be re-appraised after one year. The MSA "has experienced a pronounced degree of satisfaction and appreciation" as a result of the present arrangement, he said.

**Fall enrollment at Catholic University is down 1.76 per cent** from last year's. The number of regular students this year is 3,358; last year's figure was 3,422. In addition to the regular students, the University has 1,525 enrolled in its Division of Adult Education. Enrollments in individual schools are as follows (figures in parentheses are last year's enrollments): Theology 287 (274), Canon Law 41 (42), Philosophy 161 (157), Civil Law 74 (70), Graduate Arts and Sciences 929 (898), College of Arts and Sciences 755 (704), Engineering and Architecture 332 (492), Social Service 161 (177), Nursing Education 371 (368), Social Science 146 (138), and Fort Belvoir Branch 101 (102).

**Saint Louis University's fall enrollment is 10,655**, a gain of 11 per cent over last fall's of 9,578, according to an announcement made last month. The greatest increase was shown in the adult education division, where 2,027 persons are taking non-credit courses. In integral schools of the University, day students number 5,664 as against 5,463 last year; evening students are 1,058 as against 1,210 last year. Students in corporate colleges number 1,906 as against 1,703 last year.

**Graduation and withdrawal rates** among fall of 1948 freshman entrants to 101 engineering colleges were recently studied for the U.S. Coast Guard by members of the staff of Educational Testing Service. By July of 1952, one-third of the entrants had graduated or had completed four years of a five-year program; 11 per cent were still enrolled; and 56 per cent had withdrawn of their own volition or been dropped. Of the students who withdrew voluntarily, nearly half were failing, but a substantial proportion (28 per cent) withdrew in good academic standing in order to change their curriculum. Graduation rates varied by geographic region and by type of institution; for individual institutions they ranged from 12 per cent to 68 per cent.

Speaking at the joint meeting of the American Society for Engineering Education and the Engineers' Council for Professional Development in New York in October, Gregory Dexter, a consulting engineer, pointed out that engineering colleges and accrediting groups are failing to supply proper guidance for high school graduates planning engineering careers. High school graduates without intellectual qualifications and aptitudes for success in engineering, he said, should be weeded out further through increased use of College Board entrance examinations. Only 40 of the 150 approved engineering schools use the examinations, he alleged.

**Enrolled in Manhattan College's** Labor-Management Department are twenty-six young Germans, here to study American labor-management theory and problems. The students, who will remain at Manhattan for a year, are engaged in a project of the Educational Exchange Service of the U.S. Department of State. Besides attending regular classes at the College, they will visit industries, trade unions, public agencies and otherwise observe those phases of American life which may be pertinent to their studies.

**A young nun-scientist**, Sister Angelice Seibert, O.S.U., who established a cancer research laboratory at Ursuline College, Louisville, Kentucky, has received a grant of \$3,600 from the Damon Runyon Memorial Fund for a post-doctoral fellowship at Saint Louis University, where she will study under Dr. E. A. Dolsy, Nobel prize winner in 1943.

## SECONDARY EDUCATION NOTES

**Admission practices of most colleges** continue to be conservative, according to the recently published book, *Improving Transition from School to College*, edited by Agatha Townsend and Arthur Traxler (New York: Harper and Brothers, 1953). The volume, a semidocumented work, reports that for the most part colleges apply the following traditional yardstick to prospective students: (1) Is he a graduate of an accredited high school? (2) Does he have a minimum amount of units in designated subjects? (3) How did he rank in his class? (4) Does he have a recommendation from his high school principal? (5) How is his moral character? (6) How did he score on the entrance aptitude test? In spite of the wide use of these rigid entrance requirements, however, the authors found a growing tendency among some colleges to "liberalize" their admission policies. But this has created a new problem. The authors maintain that "many colleges now have a more liberal admission policy than most high schools realize or are prepared to take advantage of through readjustment in their own programs.

*Improving Transition from School to College* was compiled from the detailed reports of the Educational Records Bureau which gathered the information through the medium of a questionnaire. Of the 1,100 colleges solicited, 607 replied. Another major observation in the book is that "colleges could make noteworthy improvement in their admission procedures by giving greater attention and weight to reading achievement, knowledge of the use of the library, oral and written expression, and skill in taking notes." It urges high schools to place an added emphasis on reading, making that as important as they now consider mathematics, science, and foreign language.

**How do principals find time** to work on curriculum is the problem posed in an article, entitled "Where Does the Time Go?" by H. Curtis Davis in the October issue of the *California Journal of Secondary Education*. In order to ascertain the kinds of instruction improvement activities in which principals are

currently engaged and the amount of time devoted to them, the Curriculum Committee of the California Association of Secondary School Administrators had 324 principals keep a running record of their activities, by fifteen-minute intervals, for the five days and evenings in the school week, March 16-20, 1953. According to the report, the principal's week averaged 46.3 working hours. The activities of the principals are classified into thirty-one individual duties and fifteen major categories of administrative duties. The percentage-wise time tabulation of the fifteen administrative categories is as follows: (1) Improvement of instructional program, 26.56 per cent; (2) Administrative routine, 14.24; (3) Improvement of guidance program, 13.83; (4) Community relations, 9.53; (5) Administration of school staff, 8.53; (6) Administration of school plant, 5.69; (7) Board of education and administrative responsibilities, 5.33; (8) Business administration, 5.08; (9) Professional duties, 3.07; (10) Teaching, 2.84; (11) Planning the school year, 1.84; (12) Principal's personal business, 1.79; (13) Transportation, 0.79; (14) Relations with higher institutions, 0.48; (15) Principal's personal improvement, 0.40.

Data on these fifteen major duties are broken down in detail in the article and are presented in a way to show comparisons among schools with different numbers of grades and with different sizes of enrollments. Most principals are concerned with how they spend their week and with whether their week is like that of other principals. This California report will help principals make a check on their own weekly doings. The closeness of the principal to the learning program in his school shows up very clearly in this report; 73 per cent of his time is devoted to five duties which are related directly to learning and instruction. This should be a revelation to some teachers and others who think of the high school principal as a glorified office boy—and to some high school principals who think the office is their orbit.

**High school football injuries** are most numerous at the midpoint of the schedule, according to a recent Nebraska study of 6,380 players on 204 teams in the State. One out of every ten players is injured during the season. The knee is most frequently injured.

## ELEMENTARY EDUCATION NOTES

A ten-unit sound filmstrip on the "Apostles Creed" was completed last September when the two final units in the sequence were ready for distribution by St. John University, Brooklyn, New York. The "Apostles Creed" is the first of a series of three sequences, each consisting of ten units, covering the lessons of the Baltimore Catechism. It marks the culmination of five years of work and cost approximately \$150,000. The project, sponsored by St. John University, has an advisory board of fifteen, including four diocesan superintendents and seven diocesan confraternity directors. With the completion of the "Creed," work will begin immediately on the two remaining sets of sound filmstrips. One set will treat of the Sacraments; the other, of the Commandments. It is estimated that this material will be ready in three years.

**Teachers' attitudes toward behavior problems of children** have changed since Wickman's much quoted study in 1928. Evidence of this fact was cited in a study appearing in the April, 1953, issue of the *Journal of Educational Psychology*. The study approximated as closely as possible the design used by Wickman in order to make a valid comparison between the results of the two studies.

The comparison showed that the teachers in 1951 agreed much more closely with the "ideal criterion" set up by the clinicians and mental hygienists than did the teachers in 1927. Agreement was evidenced in several ways. In the first place, the correlation between the means of the returns of the 1951 teachers and clinical groups was .56 as compared with -.04 in the Wickman study of 1928. Secondly, none of the traits listed among the ten most serious by one group were listed among the ten least serious by the other group. Wickman found five traits so rated.

Although clinicians and teachers agreed more closely in 1951 than in 1927, definite disagreement was still apparent. Among the fifty traits, there were sixteen for which the rank difference between the teachers and clinicians was 15 or greater. (In

the 1927 study, there were twenty-eight traits in which there was a rank difference of 15 or more.) It seems that teachers, compared with clinicians, still tend to be more concerned with those traits which appear to be transgressions against orderliness and less concerned with those which appear to be related to withdrawal. According to the investigator of the 1951 study, it is likely that teacher attitudes will never approximate very closely the "ideal attitudes" as established by clinicians, since good teachers will always need to be concerned about temporary and disturbing behavior in the classroom.

**Can nine-year olds speak two languages with facility?**

H. Bongers, modern language professor in Bandung, Indonesia, questions the assumption of many modern educators that a reasonable percentage of eight-to-eleven year olds can learn to speak, understand, and sometimes even write one or more foreign languages with proficiency. Because a primary school child picks up foreign language elements more easily than older children is in itself not a reason to teach him a foreign language.

Bongers believes that because the mother tongue constitutes the instrument for thought which the child has to use all his later life, this tool should be developed to a fairly high degree of proficiency before he is permitted to start learning a second language. To substantiate his claim that all the time available in the elementary school should be used to give the child as thorough a mastery of his mother tongue as possible before he enters high school, he points out that the proficiency in English of many twenty-year-olds in the United States, is such that it leaves much to be desired.

A complete expression of Bongers's ideas on the subject of teaching foreign languages to primary grade children can be found in the September 16, 1953, issue of the *Educational Research Bulletin* published by the Ohio State University.

**Neat drawings may represent inhibited artistic expression** even though they may please the teacher, asserts Dr. D. Mendelowitz, professor of art and education at Stanford University in his recent book, *Children Are Artists: An Introduction to Children's Art for Teachers and Parents*. Mendelowitz maintains that teachers must acquire proper attitudes toward chil-



dren's art work if they wish to stimulate artistic and creative expression.

They should encourage the child to say what he wants with brush and pencil in order to release the pent-up emotions in his fresh and active mind. Instead, according to Mendelowitz, there are still too many teachers who obstruct the natural expression of children by telling them that their work is not neat, that they should keep their colors bright and cheerful, that they should make a copy of an artist's work, or by some other similar injunction.

**Effects of the use of praise in learning conditions** was the objective of an investigation reported in the September, 1953, Bulletin of the School of Education, Indiana University. Aware of the fact that many of the studies on the relationship of praise to learning were carried on in circumstances that did not resemble everyday life situations, the investigators conducting this experiment endeavored to ascertain the effects of praise as ordinarily used in classroom situations. In particular, they were interested in determining whether the degree of arithmetical accuracy attained by children working in situations in which they were commended only fifty per cent of the time would be as great as that achieved by children who were praised continuously.

The results of the experiment reveal that there were no significant differences in level of performance by children who were praised (1) at every trial they made, (2) at every second trial made, or (3) who received no praise whatsoever. Regarding the children who received no praise, the investigators think that the findings of their study show that the achievement of such children is positively affected by the fact that they were in the presence of those who received commendation.

The findings also suggest that children should not only be given verbal approbation but that such approbation be massed rather than spaced in the traditional manner. These and other outcomes of the investigation led those conducting it to offer a number of challenging suggestions for further experimentation by classroom teachers in order to widen the circle of knowledge about how learning takes place.

**Accidents surpass infectious diseases** as a cause for children's deaths, according to a recent survey made by the Children's Bureau, Washington, D.C. More children are killed by accidents than die of all the infectious diseases of childhood—influenza, pneumonia, polio, tuberculosis, rheumatic fever, measles, diphtheria, and whooping cough—put together. Chief among the instruments of accidental deaths is the automobile which claims children of all ages as its victims. Among teen-agers, the accident rate jumps startlingly. If parents were as concerned about the prevention of accidents as they are about polio and other contagious diseases, the number of childhood and teenage deaths could be cut sharply, states the Bureau.

**Comic magazines are humorous at least in part.** Various writers have maintained that crime stories dominate the comic magazine while the humor element is restricted. According to M. S. Malter, University of Michigan, who analyzed 183 publications of seventeen comic magazine publishers, this criticism is not valid. The data derived from Malter's analytical study (reported in the May, 1953, issue of the *Elementary School Journal*), show that the per cent of pages devoted to humor and crime are approximately equal, and that over one-third of comic story content is devoted to humor.

On the other hand, there are those who have advised using the comic magazine as a medium for educational purposes. Their suggestions are based on the interest in comics as reflected in sales, and on the purported success of comic magazines printed especially to further educational objectives. Malter agrees that especially printed editions of comic magazines may be of some value in furthering educational goals. He contends, however, that it would be unwise to assume that this medium could sustain interest in educational causes over long periods of time. The results of his study indicate that purchasers of comic magazines are interested in entertainment. If comic books were harnessed to educational objectives over long periods, readers might lose interest in the medium.

The general attack on comic magazines is unwarranted, concludes Maller. To blanket all comics under the heading "Unacceptable" seems unreasonable because, as in all other areas, good and bad examples are to be found here.

## NEWS FROM THE FIELD

**Fall enrollment in the Archdiocese of Philadelphia** is up 7.1 per cent over last year. Rt. Rev. Msgr. Edward M. Reilly, archdiocesan superintendent of schools, reported last month that this year's enrollment in elementary and secondary schools is 195,384, 12,946 more than last year's 182,438. Figures in the superintendent's report are for schools of the archdiocesan system and do not include enrollments in private Catholic schools. Elementary school enrollment increased 7.7 per cent—161,708 pupils, 11,494 more than the 150,214 of last year. Secondary school enrollment increased 4.5 per cent—33,696 pupils, 1,452 more than the 32,224 of last year. There are 339 elementary schools and 38 secondary schools in the archdiocesan system.

Combined teaching staffs in elementary and secondary schools increased 4 per cent, from 4,216 teachers last year to 4,386 this year. Elementary school teaching staffs increased 4.1 per cent—3,299 teachers, 132 more than the 3,167 of last year. Secondary school teaching staffs increased 3.7 per cent—1,087 teachers, 38 more than the 1,049 of last year.

Lay teachers this year make up 7.2 per cent of the combined elementary and secondary school staffs. Last year, only 4.6 per cent of the teachers on the combined staffs were lay. Of this year's elementary school teachers, 6.3 per cent are lay; 9.9 per cent of the secondary school teachers are lay. The number of elementary school lay teachers increased from 113 in 1952 to 208 in 1953, an increase of 84 per cent. The number of secondary school lay teachers increased from 82 in 1952 to 108 in 1953, an increase of 32 per cent. Of the 38 teachers added to the secondary school staffs this year, 26 are lay teachers.

**Lay representation on Catholic school staffs** is often underestimated. Though it is true that the proportion of lay teachers to religious teachers is small at the elementary and secondary school levels, at the higher education level the proportion is rather high. For example, in the *1952-53 Annual School Report of the Archdiocese of Milwaukee*, released in September, it is reported that 71.8 per cent of all teachers engaged in higher

education in the Archdiocese are lay teachers. At The Catholic University of America last year, 73.8 per cent of the faculty came from the lay ranks. Considering all three levels together, elementary, secondary, and higher, in Milwaukee, lay teachers made up 31.2 per cent of the teachers—7.1 per cent of the elementary school teachers, 11.7 per cent of the secondary school teachers, and 71.8 per cent of the college and university teachers. And, as may be seen from the previous item, on Philadelphia, the proportion of lay teachers in Catholic education is increasing rapidly. This is as it should be, for the teaching task of the Church in America, particularly at the present time, is more than the priests, brothers, and sisters can handle, with the many other important and urgent duties which the advance of Christ's Kingdom requires them to perform.

**Pupils in Milwaukee Catholic schools** collected \$2,303.10 in accident claims during the second semester of last year. Over 34,000 of the Archdiocese's 73,848 elementary and secondary school pupils were enrolled in a pupil accident insurance program which began last February. Claims ranged from \$2.00 for a "large bump on the forehead" to \$186.00 for a broken wrist. Accidents for which claims were paid included: "Bruise of nose," "Wound in leg from pencil," "Hit by baseball bat while eating lunch on school grounds," "Another student forced a piece of straw in ear during class resulting in mastoid," "Struck on head with bottle by another child on way home from school," "Hurt in fight on school playground—lacerated lip," and other mishaps, just as devastating. From the list of accidents presented in the archdiocesan superintendent's annual school report, it appears quite evident that it is not the Milwaukee pupils' fault if they got back only \$2,303.10 of the premiums their parents paid.

**Transportation for Catholic school pupils** in Union Springs, N.Y., was ordered by the New York State Commissioner of Education, in September. The decision was made in answer to an appeal by parents after a district school board had informed them that free transportation would not be furnished. Transportation of all children, irrespective of schools, is authorized by the New York State Constitution.

## BOOK REVIEWS

YOUR SCHOOL CLUBS by Nellie Zetta Thompson. New York: E. P. Dutton and Co., Inc., 1953. Pp. 317. \$3.50.

*Your School Clubs*, by the author of *Vitalized Assemblies*, is another very practical, down to earth presentation of ideas for and illustrations of school clubs in action. The first part of the book, sixty-four pages, gives practical guidance in the administration of such programs. The rest of the book is devoted to making suggestions for various types of clubs in some twenty-eight areas such as art clubs, science clubs, hobby clubs, music club, homemaking clubs, and even "devotional" clubs.

Each of these discussions begins with considerations relevant to such clubs in general, goes on to listing desirable outcomes, to reporting some of the names given to such clubs and to suggested activities. A practical bibliography of references concludes each of these discussions.

In looking at some of the illustrative materials presented, one may be a bit staggered at the tremendous amount of club activity going on in many schools. One notes how often it is the school's teachers who are also the sponsors of the clubs, despite an already heavy schedule. While such dedication to youth can elicit nothing but praise, one wonders whether the trend toward expecting so much of teachers is not a contributory factor in the shortage of teachers so prevalent today.

Miss Thompson suggests in places that, for some of these activities, sponsors from the community be obtained. It appears to this reviewer to be a very fine suggestion. In fact, there seems to be a very great deal of work done now by teachers in our schools which could be done as well by outside volunteers. Particularly in the case of our Catholic secondary schools, and especially those under control of a parish, it would seem more consistent to have many of the activities which have been getting into the school programs taken out of the academic educative arm into some other agency.

The Church, and, concretely, the parish, together with the parents and the community and other educative agencies must promote the education of the whole boy or girl. This does not

mean that it is the Catholic school which must do everything. Clubs of the type described by Miss Thompson, if numerous enough and rightly administered in co-operation with the parish and its school, could care for a great many of the "needs" which are causing many to try to eliminate much of the academic in their favor. The teacher's day isn't long enough, nor should effort be made to make it long enough for much of what should be done for our young people. On the other hand, many of the students have ample out-of-school time, and many parishes have willing and interested parents who are competent and free to care for much of the education of these young people. Moreover, there is an obligation on their part to do so. Learning carpentry from a carpenter in his shop is certainly adequate for the needs of most boys!

*Your School Clubs* is heartily recommended to pastors and assistants as well as to others interested in helping educate our boys and girls.

F. J. HOULAHAN.

Department of Education,  
The Catholic University of America.



GENERAL EDUCATION AND THE LIBERAL COLLEGE by William F. Cunningham, C.S.C. St. Louis: B. Herder Book Co., 1953. Pp. xviii + 286. \$4.00.

Many have written about general education during these past two decades but comparatively few have touched upon it from the point of view of Catholic education. Generally speaking, Catholic educators have not felt any great urgency to participate in a movement that is chiefly characterized as a reaction against the current disunity in the American college. Father Cunningham offers ample evidence, however, that Catholic educators, if they have not distinguished themselves as active participants in this movement, have not failed to profit from the many insights which the current controversies have afforded. He describes his work as "the crystalization of the thoughts and ideas of a number of Catholic educators working for more than a decade on this problem of Catholic liberal education, . . . a synthesis of the ideas of administrators and faculty members in our Catholic colleges striving to improve their educa-



tional programs and do a better job in meeting the needs of the student bodies they serve."

This does not mean, of course, that all Catholic educators will endorse it. Many will feel that it is not representative, and that the subject deserves a much more thorough investigation, both philosophically and scientifically. Undoubtedly! But, in the meantime, Father Cunningham has given us a great deal to think about. He has covered a wide variety of topics, raised many problems and suggested solutions. From this point of view, his work is a valuable contribution to a literature that is not very large on the Catholic side.

In this connection, I might mention that the author has supplied us with some "Selected Readings in General Education" in place of a bibliography. Some of the items are only remotely related to his subject and there are some glaring omissions.

B. T. RATTIGAN.

Department of Education,  
The Catholic University of America.



TEACHING THE CHRISTIAN VIRTUES by William H. Russell. Milwaukee: Bruce Publishing Co., 1953. Pp. 200. \$2.75.

"Having loved His own, He loved them unto the end." Teacher of Christ, *par excellence*, Monsignor Russell lived this quote as he lived so many others. In his long teaching career, Monsignor literally taught all kinds of people under a variety of circumstances, whether from the Evidence Guild stand in the park, the lecture platform, or the rostrum in the classroom. But it was his special delight to teach teachers, particularly teachers of religion. This, his last book, published a few months before his death, is his last will and testament to religion teachers. No one can afford to miss having his or her own copy. It is a book to return to almost daily, but especially when there is need to have two and two make four again.

For the teacher who knows he must constantly examine the target and reset his sights, the introduction alone is a treasure. Its thirty-four pages are packed with goads and directives. The sixteen chapters that follow treat an array of everyday virtues that have been discussed many times before, but it is the grouping of apparent opposites like forthrightness and prudence,

patience and indignation, and the portrayal of them in action in a great personality that makes this book a very practical manual for both teacher and student. The model presented in every case, of course, is Christ, in Whom the virtues were active in perfect balance. In fact, the whole plan of presentation of virtues in the classroom given here is an affirmative answer to the question raised by the Archbishop of Birmingham in an article on "Revision of the Catechism": "Should not Christ Himself be our method of approach in our religious teaching, too, even as He is the goal at which we aim?" The chapter on "socialness" pushes back the walls of the mind and heart to make room for "us."

Not least among the values in this very valuable book are the references cited from the writer's broad reading. Too numerous and diverse to discuss here, they manifest a quality in Monsignor Russell considered unique by those privileged to call him friend, namely, his democratic spirit. Phil Murray and Walter Lippmann stand beside Sheeben, Vonier, and Marmion to confirm Monsignor's ideas on how virtue should be taught to young Americans. This itself has a lesson for the religion teacher who would be effective in today's classroom.

Monsignor Russell's quiet style here, as in his other writings, is deceiving. The thought flows along so logically that the reader is hardly aware that he is taking in ideas that, if applied to daily living as directed, would be revolutionary—explosive with the dynamite of the saints. In treating the virtue of faith, for example, he points out: "Christ *knew* that the Father is kind, and hence in trials Christ was obedient." (p. 43) A pause for examination of conscience is in order here: "Moreover, any teacher who is addicted to an excessive use of 'I' and 'my' may obliterate the fine socialness contained in the pronouncements of Christ." (p. 87) The reader takes this to meditation:

The Christian truth is that one gains in personality development by becoming childlike in the right way. Childlikeness is an advantage. Those who reject it in their relations to God never understand God. . . . God opens up, as it were, to the one who opens up to Him as Christ did. (p. 151)

These lines straighten out tangled values and bring vividly to mind the author himself as their embodiment: "The dignity

of life lies in its obligations; the wisdom of life lies in its spiritual insight; the glory of life lies in personal loyalty to Christ." (p. 147)

"Personal loyalty to Christ"! For some reason, Bishop Ford, once a student in our own Catholic schools, comes to mind. This is a book for American teachers from a great fellow American teacher. In gratitude, we ought to thumb it well, store its truth in our hearts, bear its message in our lives.

SISTER M. DENISE, O.S.F.

Alvernia High School,  
Chicago, Illinois.



MEASUREMENT IN EDUCATION by A. M. Jordan. New York: McGraw-Hill Book Co., 1952. Pp. xx + 533. \$5.25.

This is a new and comprehensive introduction to measurement in education. It is likely to be popular with teachers, due to its clarity and specific information. The author divides the work into four sections. The first is concerned with problems of measurement and deals succinctly but adequately with the nature, the construction, and the limitations of tests, and the use of measurement devices in the various subject matter areas. In the second, third, and fourth sections, he considers, in order: the measurement of intelligence, personality, inventories, and, briefly, statistical methods. The chapter on constructing classroom tools of measurement is comprehensive yet sufficiently specific to be a valuable reference tool.

The chapter summaries integrate the main topics and are followed by selected references. College teachers will find the questions at the end of each chapter real helps in directing students' thinking. Internal chapter organization lends itself well to ease in study.

This book is recommended not only as a college text but also as a basic reference for elementary and secondary teachers.

MISS MARY A. LANIGAN.

St. Norbert College,  
West De Pere, Wisconsin.

SHADY HILL LATIN LESSONS by James P. McCarthy. Cambridge, Mass.: Harvard University Press, 1952. Pp. 352. \$3.75 (in pad form, punched for three ring notebook, with *Teacher's Guide*, 20 pp.).

A wholesome ferment is readily discernible in the field of Latin teaching today. Professor McCarthy's text is one of many attempts now being made to better the teaching of Latin. Such books are encouraging signs, showing that more and more teachers are becoming conscious of the fact that methods of teaching Latin are not all that might be desired. It is hard for a Latin teacher to admit, but the inescapable truth is that it is not rare to find students who have taken four or more years of Latin, but who still can read the language only in a plodding, slow manner and who even miss the sense completely at times.

The most prominent feature in Professor McCarthy's method is the fact that he tries to lead the student to derive needed information for himself from derivatives and examples. Thus his vocabulary gives no meanings, only derivatives; the student, under guidance, finds the correct meaning from these. Endings and syntax are deduced from actual examples; thus, the students construct their own paradigms and make their own reference grammar.

The stress is on English to Latin sentences, rather than the reverse; students are taught to say or think a sentence through in what he calls "Roman-English" before translating. He himself gives the followning sample: "Envoys to-Caesar said-they these chiefs across river to-have-come."

The teacher puts Latin to English sentences on the board one word at a time, asking the class to tell, of each word, not only the meaning, but what it implies about usage; thus, on seeing the word "Reginam," they are to say not only "Queen" but that "something is being done to her."

Professor McCarthy's method seems to be a considerable improvement over traditional methods. Without wishing to seem ungrateful for a good contribution and realizing full well that the matter is controversial, we may risk a few criticisms. The chief complaint would be that his method, in common with old methods, tries to make linguistic detectives out of his students. He thinks that a prime function of Latin is to teach students to think quoting with approval Professor Whitehead who says

that a man whose work requires him to think can be grateful that for five years of his youth he "daily construed some Latin author." Now, to think is assuredly needed, and it is to be hoped that Latin, as well as other classes, will help to develop that ability. We need to ask ourselves, however, why we are teaching Latin. If it is to teach students to think, perhaps we would do better to give them a course in Logic—in English. Latin, it seems, should serve as a tool, which one should be able to use easily (not after the fashion of a verbal detective who "construes" for clues) in order to come into direct contact with the best of ancient pagan and Christian Latin culture. We cannot fancy that any ancient Roman learned his Latin by a method of deduction. Learning a language is really learning a set of habits. To learn a set of habits requires manifold, frequent meetings with the same combinations, but it does not require any specially keen use of deductive intelligence. If it did, how would little Roman children, beneath the age of reason, have learned their own language? How would mentally retarded Roman children have understood it?

Professor McCarthy also states that he is leading the students immediately into Caesar. Without meaning to deny the merits of Caesar's genius—though it is a bit overappreciated by Latin teachers who forget that Caesar does not usually gain a place on lists of the world's greatest literature—we must ask why it seems necessary to bring students immediately after their first year into so stiff an author as Caesar. In no other field but that of ancient language is such a practice followed. The equivalent in the field of teaching piano would be to begin the second year with Liszt. Rather, should not one give students works of gradually rising difficulty, leading up to Caesar *et al*? Such a process would involve the use of some of the finer Christian works—works which, unfortunately, have been almost completely forgotten by the Latin profession. As mere literature, these works are not only "just as good" as the pagan classics but, in many instances, are far superior. Again, we might profitably consult the evaluations of the lists of the world's greatest literature and notice the place given to St. Augustine.

Finally, we cannot help harboring a fear of the effect on our own language of such "Roman-English" as: "Envoys to-Caesar

said-they these chiefs across river to-have-come."

In spite of these criticisms, Professor McCarthy is to be congratulated on the production of a method that is a considerable improvement over older methods. He has taken a long step in the right direction.

WILLIAM G. MOST.

Loras College,  
Dubuque, Iowa.



THE CATHOLIC MIND THROUGH FIFTY YEARS, 1903-1953 by Benjamin L. Masse, S.J., (ed.). New York: The America Press, 1953. Pp. xxii + 681. \$5.00.

Month by month *The Catholic Mind* searches out the best of Catholic thought on the vital topics of the day. This done over a period of fifty years has provided thousands of significant studies on what might be termed a "contemporary history of Catholic thought" by leaders expounding the social doctrine of the Church since Pope Leo XIII and his successors.

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The eager reader will sympathize with old Mrs. Hoffman as she worries about her problem child, especially when he quits school after second year high, and gets a job in a factory. But she's reassured by Father Kubak that "he's learning the right answers to a good many problems at Catholic Labor School and he's really battling the Communists in his union."

Taken from addresses given at outstanding events, from radio



broadcasts, and from articles from leading publications throughout the English-speaking world, the selectoins of this volume form a veritable gold mine for the thinking American Catholic. To indicate a sample: "The Modern Thirst for God," an address delivered by Lord Halifax at the University of Laval, Quebec; "On Renan" an article in *The Universe*, 1926, by Hilaire Belloc; L. K. Patterson's address over radio station WLWL, 1930, entitled "The Survival of the Papacy"; Dom Virgil Michel's "The Liturgical Movement" from the *Irish Catholic*, 1929; "Moral Aspects of Euthanasia" by H. R. Werts; "Humanism and Peace" by Gerald G. Walsh; "America and the United Nations" by Harry C. Koenig; "Tragedy and the Baltic States" by E. M. O'Connor.

The above gives but a faint idea of the scope of this volume of well-selected and scholarly papers on timely topics. Its place is on the desk of teacher and student, of the professional man and woman, and in the home of the intelligent citizen seeking Catholic thought on vital topics of the day.

SISTER MARY AMATORA, O.S.F.

St. Francis College,  
Fort Wayne, Indiana.

## BOOKS RECEIVED

### *Educational*

Bryant, Margaret M., and others. *Teacher's Manual for English at Work*. Course I. New York: Charles Scribner's Sons. Pp. 70. \$0.52.

Bryant, Margaret M., and others. *Teacher's Manual for English at Work*. Course II. New York: Charles Scribner's Sons. Pp. 70. \$0.52.

Cunningham, William F. *General Education and the Liberal Colleges*. St. Louis: B. Herder Book Co. Pp. 286. \$4.00.

Ingram, Christine P. *Education of the Slow-Learning Child*. New York: Ronald Press Co. Pp. 359. \$5.00.

*Textbooks*

Bunce, William H. *Here Comes the School Train*. New York: E. P. Dutton and Co., Inc. Pp. 65. \$2.00.

Connell, Francis J. *Outlines of Moral Theology*. Milwaukee: Bruce Publishing Co. Pp. 247. \$3.75.

Copleston, Frederick. *A History of Philosophy: Ockham to Suarez*. Vol. III. Westminster, Md.: Newman Press. P. 479. \$5.00.

Gardiner, Harold C. *Norms for the Novel*. New York: America Press. Pp. 180. \$2.00.

Howe, M. L., and others. *Workbook to Supplement English at Work*. Course I. New York: Charles Scribner's Sons. Pp. 124. \$0.96.

Howe, M. L., and others. *Workbook to Supplement English at Work*. Course II. New York: Charles Scribner's Sons. Pp. 124. \$0.96.

Howe, M. L., and others. *Workbook to Supplement English at Work*. Course III. New York: Charles Scribner's Sons. Pp. 124.

Ross, Eva J. *Basic Sociology*. Milwaukee: Bruce Publishing Co. Pp. 424. \$4.00.

*General*

Bruckberger, Raymond Leopold. *Le Loup de Gubbio ou la Parole des Sept Miracles et du Huitième*. New York: McGraw-Hill Book Co., Inc. Pp. 89. \$1.96.

Carnegie Endowment for International Peace. *International Conciliation Issues before the Eighth General Assembly*. New York: Columbia University Press. Pp. 128. \$0.25.

De Frees, Madeline (Sister Mary Gilbert, S.N.J.M.). *The Springs of Silence*. New York: Prentice-Hall, Inc. Pp. 173. \$2.95.

Eldon, Magdalen, and Phipps, Frances. *The Childhood of Jesus*. New York: David McKay Co., Inc. Pp. 96. \$2.00.

Fathergill, Philip G. *Historical Aspects of Organic Evolution*. New York: Philosophical Library. Pp. 427. \$6.00.

Magner, James A. *Mental Health is a Mad World*. Milwaukee: Bruce Publishing Co. Pp. 303. \$3.75.

Nowles, David K., and Hadcock, R. Neville. *Medieval Religious Houses*. New York: Longmans, Green and Co., Inc. Pp. 387. \$9.00.

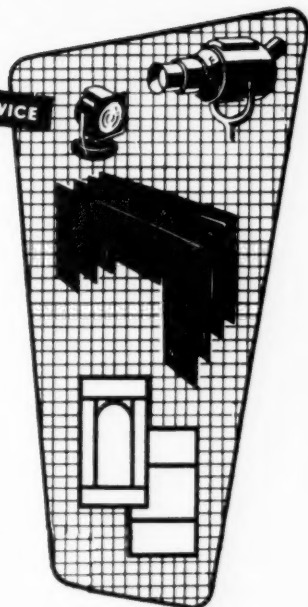


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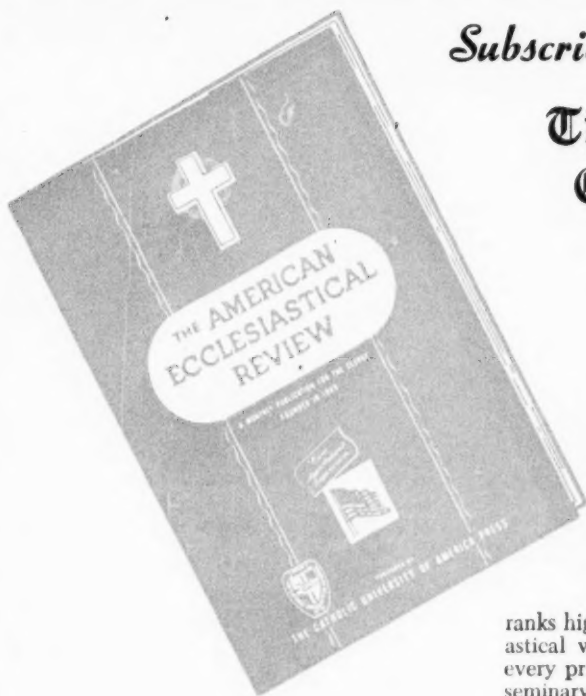
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